

THE  
CHRISTIANS  
ENGAGEMENT  
for the G O S P E L L.

Opened in foure Sermons  
on part of the thitd verse of  
the Epistle of Jude.

I have fought a good fight, I have kept  
the Faith. 2. *Tim.* 4. 7.

ALSO,  
CHRIST'S APPROBATION  
OF MARIES CHOYCE.

O R. *Charles Mee Davies*  
A Sermon Preached at the Funerall of M<sup>rs</sup> ABBOT in Saint  
*Stephens Colman-street, London.*

By JOHN GOODWIN Pastor of  
the Church there.

L O N D O N,  
Printed by T. Cotes for P. Cole at the signe  
of the glove and Lyon in Corne-hill. 1641.



THE  
CHRISTIAN  
ENGAGEMENT

for the Gospel

Opened in four Sessions  
of public reading of

the Gospel, I have hope  
that the Lord will

also

CHRIST'S APPROBATION  
OF HIS CHOICE

A sermon preached at the House  
of the Lord in the City  
of London

By John Goodwin Pastor of  
the Church of St. Andrew

1652

Printed by J. Sturges at the Sign of the Anchor  
in St. Dunstons Church-yard



TO THE  
WORSHIPFULL  
AND MUCH  
HONOURED  
JOHN PYMME  
*Esquire.*

SIR,



T is no part  
of my de-  
signe in this  
Dedication,  
by the reflexion of  
smooth language, to  
shew you your selfe in  
\* 3 your

## *The Epistle*

your glory, or to take  
the worke of admiring  
your worth, out  
of the hands of all  
the world, who are  
now very intent, and  
busie at it. If honour  
and approbation will  
pay debts, the Nation  
( I conceive ) is not  
much behinde with  
you, for all the service  
you have done it: for  
( as farre as I under-  
stand ) you have scarce  
enemies enough, to  
deliver you out of the  
hand of that curse of  
our

## Dedictory.

our Saviour, *Wobeto*  
*you when all men speake*  
*well of you, Luk. 6. 26.*  
I have no authority to  
question the single-  
nesse, and upright-  
nesse of your heart, in  
those notable and  
noble engagements,  
that are upon you:  
yet if you will plead  
your selfe to doe it,  
the security attending  
thereon, will beare  
the charges. When  
credit and conscience  
are yoked, and draw  
the Chariot together,

## *The Epistle*

Conscience ( oft-times ) proves dull, and heaue in the worke, and if not sometimes remembered with the goade, and put on, will suffer credit to draw all on the one side, and so lay her fellow on the wheele. It argues an high, and excellent frame of spirit where a man can follow with intensnesse of minde, things that be of good report, and yet not be over-acted with

## Dedicatory.

with the goodnesse  
of the report, but  
fetch the strength of  
that inspiration, by  
which hee is carried  
on in his motion,  
from the goodnesse  
of him that hath com-  
manded it. The more  
God is interested in  
our intentions, the  
more he is like to in-  
terest himselfe in our  
executions. If wee  
make him a stranger  
in the proposition of  
our ends, he takes no  
pleasure to make him-  
selfe

## The Epistle

selfe knowne unto us  
in our prosecutions,  
except it be by way  
of opposition, and  
rising up against us.  
The royall method in  
great actions, to  
breake all difficulties,  
and barre off discour-  
agements in sunder,  
as with a rod of iron,  
is to digge out of our  
selues as much of our  
earth, that is, as much  
of our selves, as wee  
can come at, and fill  
up this pit, or empty  
plate, with God and  
zeale

## Dedicatory.

zeale for his glorie.  
The consecration of  
an enterprife is sove-  
raigne against abor-  
tion, whereas to  
worke for a mans  
selfe alone, is little  
lesse, being inter-  
preted, than to betray  
his action, and to  
give security to his e-  
nemies, that God  
shall not build with  
him, nor prosper him  
in his way: and con-  
sequently, that his la-  
bour in building shall  
be in vaine.

The



## *The Epistle*

The least offensive  
(I am sure) and yet  
withall, (with serious  
and inside men) as  
weightie a testimony  
(as I conceive) as can  
be given to your wis-  
dome, is to speake  
thus in the plaine dia-  
lect of the ancient  
simplicity unto you,  
and not to spare  
you, as farre as the  
truth may doe you  
good. Neither doe I  
conceive, wherein a-  
ny mans worth or  
wisdome can do him  
better

## *Dedictory.*

better service, than by strengthening others to lay on himselfe to beare greater weights of this treasure, than men of an under-sufficiencie are able to stand under.

The Disciples themselves, were great loosers (for the time) by their weaknesse, in this kinde; they wanted the sweete company, and converse of many high and important apprehensions, which doub-

## *The Epistle*

(doubtlesse) had bin  
equall too ( if not  
much better then) the  
society of so many  
Angels, because in re-  
spect of the present  
infirmity of their spi-  
rits, they were as un-  
able to beare the  
strength of their in-  
fluence and working,  
as the frailty of the  
flesh and blood is, to  
abide the glory and  
presence of those Em-  
bassadours of heaven.  
Their gracious, and  
great Lord and Ma-  
ster

## Dedicatorie.

ster himselfe, plaine-  
ly professed this unto  
them: *If I have many  
things* (saith he) *to say  
unto you, but you cannot  
beare them now, Joh. 16.  
12.* And had they  
not out-growne this  
weakenesse *after-*  
wards, by meanes of  
that golden showre  
from heaven, where-  
in they were rained  
upon with the Holy  
Ghost, and with po-  
wer, they had beene  
kept fasting from the  
feast of those fat  
things.

## *The Epistle*

things (whatsoever they were) all the dayes of their lives.

The reason why the world (so generally) drinckes old wine (in our Saviours Metaphor) which is of a lower and flatter taste, is, because their vessels are not new, and strong: and therefore not fit to have new wine (which is of a stronger, and more lively, of a more stirring, working, and provoking

## Dedicatory.

voking spirit ) put  
into them for feare of  
breaking. Wee have  
but the light of the  
Moone instead of the  
light of the Sunne, or  
at most, but the light  
of the Sun, instead  
of the sevenfold light  
of seven dayes, pro-  
mised *Esa.* 30. 26.  
shining to us, because  
wee are tender eyed,  
and inconsiderate-  
ly afrayd, lest an ex-  
cellency of know-  
ledge should undoe  
us.

Not

## *The Epistle*

Not to wrong (in the least measure) the rights of Heaven in point of thankfulness, due from us, nor to quench the least sparke of the joy of our congratulations: for the blessing of knowledge powdered out unto us so abundantly, above the line and measure of former ages, certaine it is, that truthes of highest importance, and which should joyne Heaven and Earth

## Dedicatory.

Earth neerer together, and heale a great part of that deplorable distance, which yet lyeth betweene men and Angels, and so advance and quicken the spirituall intercourse, and commerce betweene the two worlds, are little stirring in the world. One maine reason whereof is, because, as the Disciples of Christ, when they saw their dearest Lord & Master coming



## *The Epistle*

ming towards them upon the water, were sore afraid, and cryed out, supposing he had beene a spirit, that had appeared as an executioner of present death upon them, who yet was the glory and crowne of their security: so many in the world (no worse affected neither, to the truth, in generall, than they were to Christ) crie out, as men out of measure troubled,

## *Dedictory.*

at the first glimme-  
ring, and appearing  
of some truthes unto  
them, as if they were  
the spirits of Devills  
comming upon the  
world, for the spoile  
and ruine of the pre-  
cious soules of men ;  
whereas, were they  
capable of their in-  
spiration, and either  
did, or were but in-  
wardly willing to  
know of what spirit  
they were, they could  
not but acknowledge  
and confesse , that  
they

## The Epistle

they were of the dearest, and deepest, and sweetest confederacie with Heaven. It was *Austines* complaint long since: *Nonnulli intelligentes citius volunt exagitare, quod non intelligunt, quam quære-  
re, ut intelligant, & non sunt humiles inquisito-  
res, sed superbi calumniatores*; *Aug. de Temp. Serm. 72.* I forbear to make English of this Latine: because the party chiefly interested, are (for the most

## *Dedictory.*

most part) men of the language.

But Sir, I consider the weight and importunitie of your present employments, I know you are (with your worthy Assistants) about a great and laborious cure, (the Lord prosper it under your hands) and farre be it from mee to desire, that this should suffer in the least, through any occasion of mine. I had not presumed thus farre,

## *The Epistle*

farre, but that this little piece had sticke in the birth some yeares together, and was well neere stifled, found now a way into the world, by the providence of God, and by the benigne aspect, and influence of that happy constellation, wherein your selfe shine as a starre, in much glory. And the subject of it being of that neere affinity and sympathy with the soveraigne

## *Dedicatory.*

raigne piece of that  
great worke you have  
in hand, the rescue,  
and advancement of  
the Gospell, I should  
( I conceive ) have  
turn'd my backe up-  
on that providence  
which look't mee in  
the face, if I should  
not have presented it  
to some of those  
Worthies, whom  
God hath anointed  
with wisdom, grace,  
and power, as for the  
bringing of many  
greater, and weighti-  
er

## *The Epistle*

er things to passe, so  
(the event bearing  
witness) for the hel-  
ping forth of it also  
into the world.

In which great and  
honourable assembly,  
I knew not one,  
whom rather to cast  
mine eye for this de-  
dication, than on  
your selfe, who, as  
you are knowne to  
the whole Nation, by  
your worth and zeale,  
for the things both of  
God and Men, so  
have you beene  
knowne

## Dedicatory.

knowne to my selfe,  
heretofore; by some  
more particular ac-  
quaintance: the dis-  
continuance and de-  
crease whereof, I im-  
pute onely to mine  
owne unworthinesse,  
and negligence in ad-  
dressing my selfe un-  
to you.

I doe not in these  
meditations put you  
upon any thing (in  
the maine) but where  
in you have preven-  
ted my motion, and  
are already home-en-



## The Epistle

gaged: I know you  
are in for the Gospel,  
with all your heart,  
and with all your  
soule, and if with all  
these, with all whatso-  
ever besides. So that  
you might (in that  
respect) expostulate  
with mee the imper-  
tinencie of this my  
addresse unto you, in  
these, or of such like  
termes, *quod non est in te*  
*OT. p. 155. i.* What neede you  
quicken him that maketh  
haste? Yet make I no  
question, but that of  
your

## Dedicatory.

your selfe you know,  
how fairly to salve  
the reasonablenesse,  
and usefulness hereof  
notwithstanding. In  
which regard, an a-  
pologie would prove  
the impertinency, not  
the Dedication. I ve-  
rily beleve, that God  
never met with Chri-  
stians so abundant in  
the worlde of this  
Lord, but still hee ex-  
horted them to be  
bound yet more. To  
besides, though I  
cannot say with the

## The Epistle

confidence of an intuitive knowledge, that you meete with any secret feares, discouragements, conflicts of doubtful thoughts, and reasonings with your selfe in the way of that contention for the truth, which now you sustaine: yet can I hardly beleue, but that sometimes, you feele the activensse of the powers of darkenesse against you, and finde some

¶ 1100 § \*\* infi.

## Dedicatory.

insinuations , and  
grudgings , ( if not  
stronger, and sharper  
fits ) of feares tou-  
ching the successe, and  
issue of your great  
undertakings. In  
which respect, I con-  
ceive, it should not  
be unreasonable alto-  
gether, to administer  
unto you, of those  
excellent comfortati-  
ons and strengthen-  
ings of heaven, which  
the Holy Ghost hath  
treasured up in the  
Scriptures, for such

\*\*

4

times

## *The Epistle*

times, and occasions  
( especially ) as these.  
The Lord Iesus Christ  
himselfe, being in  
deepe conflict, was re-  
freshed by the pre-  
sence of an Angell  
from Heaven com-  
forting him, *Luk. 23.*  
*43.* The consolations  
of the spirit in the  
Word of God, admi-  
nistred by a hand  
consecrated thereun-  
to, have sometimes  
beene little inferiour  
in the glory of their  
effects, to those of  
\*\* Ange-

1. Dedictory.

Angels all in dispensa-  
tion, rich in wisdom  
and grace, not under-  
take for any sapientie  
or advantage you are  
like to gaine for the  
Faith, by the perusal  
of these few pages.  
I know if there bee  
any to be gotten, you  
will not overlook it.  
Yet give me leave to  
say this: that the  
best and wisest mens  
thoughts, apprehen-  
sions, purposes, ends,  
intentions in their  
best actions, will not

## The Epistle

and by righte and  
straight in their doings  
we lay nor with that  
ease and intimate sa-  
tisfaction to their  
own consciences, except  
they be marshalled,  
ranged, and com-  
posed by the hand of  
the spirit of God,  
stretched out from the  
Scriptures. Yc give me  
The God of grace  
and glory, who  
in your selves, judge  
them with others, were  
the Senate of joynt  
consultations with

## Dedictory.

you, hath opened a  
doore of hope to a  
Land and People,  
brought very low,  
and hath begun by  
your mouthes to  
breath upon the dry  
bones, so that there  
is some noyse and  
shaking heard alread-  
y, bring them to-  
gether, bone to his  
bone, and flesh up-  
on them also, in due  
time, and cover them  
with a skin, and put  
a spirit of life into  
them, that they may  
live:



## The Epistle

live: and recompence abundantly into their bosome, the labours and travells, and faithfulness of those, whose hearts, and hands have beene, and still are lifted up to the worke, that tasting the presence, and mightie hand of God with them, they may rejoyce as strong men to runne the remainder of their race, and not faint or waxe wearie,

## Dedicatory.

rie; till the great  
breach bee repaired,  
till the throne, and  
kingdome of Iesus  
Christ bee lifted up  
on high, above the  
rage, power, and  
contradictions of  
those, that seeke to  
lay the glory of  
in the dust; till  
judgement runne  
downe like water,  
and righteousness  
as a mightie streame,  
to wash, and carry  
away all the filth,  
and noysomenesse  
of

## The Epistle

of the Land, till  
the hearts, and  
mouthes of all those  
who love the peace,  
and prosperitie  
of the Nation, be fil-  
led with joy, and  
gladnesse, and the  
fates of all that are  
enemies vnto it,  
with shame, and  
confusion. And for  
your selfe, or your  
personall honour,  
peace, and safety,  
you have an inter-  
rest in your selfe  
which you sleepe  
not)

# Dedictory.

not) in the pray-  
ers of

Coleman-  
street  
Decemb.  
the 4.  
1640.

Your Worships

home-devoted

in the things of

Jesus Christ

L. G.

Dedicatory.

(not) in the pray-  
ers of

Your Worships

home-devoted

in the things of


Jesus Christ

I G.

To the Reader



# TO THE READER

ood Reader,  
it was a saying  
of Erasmus  
concerning Luther, that  
poore Luther made ma-  
ny rich. His meaning  
seemed to have beene, that  
many were raised to  
great places of promotion  
and dignity, in the  
Church, and otherwise  
highly

## To the Reader.

highly rewarded for standing up in the Popes cause and quarrell against him. The saying is capable of another interpretation also, somewhat more spirituall and remote, and may have this importance; that many taking part with that poore servant of God, who was fiercely assaulted on every side, and presented againe and againe to death and hell, by the sordidest men of the Pope, by this service commended themselves  
with

## To the Reader.

With termes of highest  
acceptation unto God, and  
so were enriched with a-  
bundance of his grace  
and favour. The Gospel  
which in this respect may  
bee called poore likewise,  
but the truth, glory, and  
power of it, are still sup-  
pressed and trampled  
on, by that great and  
strong party, the Diuell  
hath in the world; (may  
in both senses be) said to  
make many rich; but in  
the latter, would make  
many more rich, then it  
doth, if their hearts would  
serve.



## To the Reader

serve them, to be engaged  
in so honorable service,  
as to consecrate them-  
selves, and rise up in the  
defence of it.

The great men of the  
earth, who desire to ride  
on the world, as on a horse  
(as God is said to ride  
upon the Heavens) and  
to rule, though not with  
God, but by themselves,  
yet with an opinion of  
ruling with God, seldome  
or never esteem them-  
selves more magnificent  
and bountifull in reward-  
ing; never give greater  
wages

## To the Reader.

Wages to any workmen  
they employ, than unto  
those that are zealous,  
active, and dextrous, to  
accommodate the Gospel  
unto them, and to slay  
the hatred and enmity  
that burnes betwene the  
truth and power thereof,  
and their wayes and pra-  
ctises, with the fairest  
and most plausible co-  
lours of love and peace.

It is Peters observa-  
tion concerning Teach-  
ers, that such as have  
their hearts exercised  
with covetousnesse, (and  
there-

## To the Reader.

therefore are best seene  
in the art and method of  
speaking in the world  
apace unto them) Still  
forsake the right way of  
the Gospel because there  
is little good to be done  
in that way) for such a  
purpose the world will  
seldome give much for  
truth, and go astray after  
the way of Balaam, the  
sonne of Bosor, who lov-  
ed the wages of unright-  
eousnesse. 2. Pet. 2. 14.  
15. What was Balaams  
work for the doing wher-  
of, he should have beene

## To the Reader.

for richly and royally paid?  
It was onely the cursing  
the people and children  
of God with their wayes  
and courses, and conse-  
quently the justifying  
and blessing of Balack  
and his people in their  
proceedings against them.  
And what was this (in  
effect) but to undertake  
to reconcile Christ and  
Belial: and to divide  
Christ in, or against him-  
selfe? Balack and his  
rout must bee righteous  
and just men, and appro-  
ved of God: Moles and  
his

## To the Reader.

his company must be children of the curse, enemies of God, and hated of him. I beleeve the better halfe of the Popes Kingdome, two thirds of the triple crowne would be given to any man, that shall undertake (and quit him selfe like a man by a semblable performance) to overthrow the State, governement, doctrines, practices of all the reformed Churches by the Scriptures; but by the same labour he shall compound and reconcile the rule

## To the Reader.

rule, governement, doctrines, and practises of the Sea of Rome, with the Gospel.

Wee know the base descent and pedigree of farre, the greatest part of promotions and preferments in the world: they are begotten by the base desire of an earthly greatnesse, upon an earthly greatnesse, vainely desirous of being thought to bee of the house and lineage of goodnesse. Thus (in one sence) the poore oppressed and persecuted  
a Gospel,

## To the Reader.

Gospel, makes many rich  
in the world.

Againe, the same Gospel, notwithstanding the povertie of it (nay rather because of such povertie) makes many rich (and sad is the consideration, that it makes not many more) in a better way. As the world gives no greater wages, of such a treasure as it hath for any worke, then for the pulling downe the truth and power of the Gospel where it riseth up against them. So neither doth God  
open

## To the Reader.

open his hand wider in  
his way of boantie, to any  
service, then to the faith-  
fulnesse of those that will  
labour to build them up  
again, and trie it out by  
a deepe and solemne con-  
testation with the world,  
whether light or darke-  
nesse shall rule, whether  
God or Baal shall bee  
hee. When our Saviour  
promiseth a Prophets re-  
ward, to him that recei-  
veth a Prophet, in the  
name of a Prophet (doubt-  
lesse) bee promiseth more  
then bare measure, even



## To the Reader.

that good measure (which he speakes of in another case, heaped up, pressed downe, shaken together, and running over. Now the service or worke of a Prophet; is, as to hold forth the word of righteousnessse to the world; so (in speciall manner) to hold fast the same word, to convince the gainesayers, Tit. i. 9. and not to suffer the world to destroy, elude, or make voide any part or parcell of it. So Paul upon the thought

## To the Reader.

thought and mention of  
that good fight hee had  
fought, whereby hee had  
kept the Faith (as hee  
saith) viz. against the  
subtile and outragious  
malice of the Diuell,  
wherewith hee had inspi-  
red his Angels in the  
world, to make all the  
bavocke and spoyle they  
could of Evangelicall  
truth, was fil'd with the  
hope and confidence of  
that his crowne of righ-  
teousnesse, which (hee  
saith) was laid up for him,  
and should bee given him

## To the Reader.

by the righteous Judge  
at that day. 2. Tim. 4.  
7. 8.

So that if thou desirest  
to make something of no-  
thing, I meane, to make  
the best earnings of thy  
times and dayes on earth  
(which were they not ca-  
pable of a spirituall im-  
provement, were but as  
light as Vanitie, as little  
as nothing) there is no  
labour thou canst under-  
goe, no course thou canst  
runne, no service thou  
canst performe, either to  
God or men, like unto  
this,

## To the Reader.

this, to stand up in thy  
might for the Gospel, and  
to set thy foote by it, and  
so come men; come Di-  
vels, come friends, come  
foes against it, come ho-  
nour, come dishonour,  
come liberty, come prison,  
come life, come death,  
come Heaven, come Hell,  
to stand to the defence of  
it to the last haire of thy  
head. It is a signe, that a  
man knowes not to what  
purpose he was borne into  
the world, that will suf-  
fer the Gospel to receive  
a wound by him, or

a 4 die

## To the Reader.

die before him.

And being prevented  
with such an opportunity  
& season as is now given  
downe from heaven un-  
to us; even above our  
expectations, and com-  
mensurable with our de-  
sires, for contending for  
the Gospel, not to at-  
tempt the moving and  
removing of every stone  
which God hath not  
fastned, bee it never so  
hot or heavie, not to doe,  
not to suffer, not to speak  
not to pray, not to crie,  
both unto God and men,  
not

## To the Reader.

not to give, not to lend,  
not to ride, not to run,  
not to watch, not to studie,  
not to continue, not  
to execute, whatsoever  
the peace and safety  
thereof shall require,  
and to professe that wee  
love not, we regard not,  
we desire not the Gospel,  
are but expressions of  
one and the same inter-  
pretation.

Onely I must crave  
leave to touch thy consci-  
ence, it shall bee gently,  
with one caveat about  
thy contending; and then

## To the Reader.

the discourse it selfe take  
it thee, and make thee a  
souldier in this warfare.  
When thou contendest for  
the Gospel, let it not bee  
grievous unto thee to  
looke very narrowly, and  
to consider seven times  
over, that thou conten-  
dest for nothing of thine  
owne, for nothing of men,  
instead of the Gospel, and  
matter of Faith. It is a  
thing not to bee passed  
over in our thoughts  
without much sadnesse  
and sorrow, that there is  
not one of many that  
takes

## To the Reader.

takes hold of shield and  
buckler for the truth,  
that stands forth with  
zeale to pleade the cause  
of the Gospel, but suffers  
this dead flie to lie pu-  
trifysing in this box of so  
precious an oyntment;  
he is not carefull to sepa-  
rate the vile from the  
precious, but takes his  
owne and other mens opi-  
nions, into part and fel-  
lowship of the same de-  
fence, with that which is  
Faith and Gospel indeed.  
Great pittie it is that  
darknesse should share in  
the



## To the Reader.

the priviledges of light,  
or that error and truth  
should be joyned together  
in the same protection.

I easily apprehend how  
cutting and painefull it is  
to flesh and bloud, to see  
those opinions which  
were long since begotten  
and bred within them,  
and have for many yeeres  
beene tenderly nursed  
and cherished in their  
bosomes; yea, and (hap-  
ply) have beene their  
glory and reputation, in  
the world; yea, and  
(perhaps, that which is  
yet

## To the Reader.

yet more) part of their comfort and confidence in God, to see these (I say) cast out upon the dung-hill, and reputed as good for nothing, but with salt hath lost the savour, to be trodden under foote by men; cānot but be as grievous in the eyes of men, as it was to Abraham to cast his sonne Ismael with Agar his Mother out of doores. Gen. 21.

II. Our Saviour that perfectly knew the wayes of the hearts and spirits of men, put his finger upon

## To the Reader.

upon this soe, in that  
passage, Luke 5. 39.  
No man having  
drunke old wine,  
straight way desireth  
new: for he saith, the old  
is better. Mens opinions  
and thoughts, with their  
semblable practises, in  
matter of Religion, may  
well be compared to wine,  
because they are the great  
cheerers of their soules  
and consciences. And  
our Saviour affirming,  
that men that have  
drunke old wine, sel-  
dome, or never love to  
change

## To the Reader.

cange their diet suddenly; seemes to imply these two things, (besides what lieth in the plaine superficies of the letter.)

First, that men that never dranke old wine, that is, that were never principled nor grounded in any way of Religion at all, as that never were ingaged or interressed in their judgements touching any particular controversie in Religion, may sooner be brought to drink new, i. e. may with lesse relucta-

## To the Reader.

reluctation and trouble  
with lesse reasoning and  
disputing, and (for the  
most part) with lesse  
shame and sorrow bee  
perswaded to embrace  
and professe the truth,  
then those that have  
beene built up and com-  
forted in a false way of  
Religion, and beene fast  
tied to the wrong end of a  
controverted point, by  
their credits and repu-  
tations in the world. In  
which respect that saying  
of Epiphanius takes  
place : *Χειρὸν ἢ ἡγεμονίᾳ τῆς*

*ἀμείνων.*

## To the Reader.

*amisias.* A man had better  
beleeeve nothing then that  
which is contray to the  
truth.

Secondly, that many,  
who are for a time, ex-  
tremely opposite and a-  
verse, from enter-  
taining better thoughts  
and opinions in things  
appertaining unto God,  
then their owne are, be-  
cause of the newnesse and  
strangenesse of them, may  
yet in time, after they  
have conversed a while  
with them, and look'd  
them in the face againe  
and

## To the Reader.

reluctation and trouble  
with lesse reasoning and  
disputing, and (for the  
most part) with lesse  
shame and sorrow bee  
perswaded to embrace  
and professe the truth,  
then those that have  
beene built up and com-  
forted in a false way of  
Religion, and beene fast  
tied to the wrong end of a  
controverted point, by  
their credits and repu-  
tations in the world. In  
which respect that saying  
of Epiphanius takes  
place : *Χειρὼν ἢ κακῶς τῆς*

*ἀμείνων.*

## To the Reader.

*answering.* A man had better beleeve nothing then that which is contray to the truth.

Secondly, that many, who are for a time, extremely opposite and averse, from entertaining better thoughts and opinions in things appertaining unto God, then their owne are, because of the newnesse and strangenesse of them, may yet in time, after they have conversed a while with them, and look'd them in the face againe  
and



## To the Reader.

and againe bee brought to relent; yea, and espouse them, and open the bosome of their affections, judgements and consciences unto them, with joy and gladnesse. But this by the way.

My advise therefore (for the present) is onely this; that when thou risest up, as a man of zeale and courage, to plead the cause of the Gospel, in any kinde against any enemy thereof, thou shewest thy selfe a man of wisdom and judge-

## To the Reader.

judgement also; making  
a difference in thy zeale,  
betweene things that dif-  
fer (in their nature)  
as much as light and  
darknesse, as Heaven  
and Earth. Take heede  
of binding up, hay, stub-  
ble, & wood, in the same  
bundle of defence, with  
silver, Gold, and pre-  
cious stones. And know  
this, that as the Apostle  
speakes of a knowledge  
amongst professors in his  
dayes, that was falsely so  
called, 1. Tim. 6. 20.  
it had the name, but not  
the

## To the Reader.

the nature, worth, and substance of knowledge: So hath it beene found in all ages, that where ever the body and substance of the Gospel hath come, it hath in time, still gathered much drosse and refuse, and loose matter about it; and that not onely by the malice of enemies, but by the weakenesse and injudiciousnesse of the best friends of it, which hath still beene counted treasure too, and gone under the

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## To the Reader.

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the name of the Gospel,  
as well as the truth it  
selfe.

But I must not now  
prosecute this caution  
any further; I feare I  
have over-prefaced my  
discourse already. If I  
have transgressed the  
rule of discretion, I will  
be sure to observe the  
rule of charity (in the  
close) and cordially  
pray for the building  
up in the knowledge of  
the onely true God, and  
him whom he hath sent,  
Jesus Christ by the rea-  
ding

## To the Reader.

ding of this and all o-  
ther peices, consecrated  
to that high and glorious  
service.

Thine in all thou

desirest in the

Lord.

I. G.

Coleman-streets

1640.





I

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THE  
CHRISTIANS  
INGAGEMENT  
for the Gospel.


---

Jude verse 3.

*That you should earnestly  
contend for the Faith which  
was once delivered unto the  
Saints.*

CHAP. I.

*The scope and coherence to-  
gether with the sense & mea-  
ning of the words cleared, and  
the Doctrine to be handled,  
raised, and propounded.*

I  S David speak-  
eth to the secu-  
ritie, comfort,  
and joy of Isra-  
el (the Church of God)  
B Behold



Behold, he that keepeth *Israel* shall neither slumber nor sleepe: *Psal. 121. 4.* So on the other hand may it also be said, for the awaking of *Israel* himselfe, (that hee may neither slumber nor sleepe, either more or otherwise then may stand with his safety) that hee that seeketh the destruction of *Israel*, neither doth he either slumber or sleep: your adversarie the Divell (saith *Saint Peter*) what? sitteth still, or sleepeth? no: but like a roaring Lion, walketh about, seeking whom hee may devoure. Hee cannot come at all to devoure them: some keepe themselves, that the evill one toucheth them not, (as *Saint*

Saint *John* speaketh) they have an eye upon him, as well as he upon them, they carefully avoid all occasions of evil: which are as it were, *medium tactus* to the Divell: meanes without which the Divell can hardly come to touch any man, in this kinde, or to fasten either pawe or teeth upon him; The Lion though he rageth and roareth never so terribly, cannot come to prey upon all the beasts in the wilderness.

S. 2.

2. Now, because Satan would not willingly runne thus up and downe

B 2

for

for his living, to pick out here a man and there a man, to devoure or prey upon. Hee counteth this but small gaine, and little better then losse of time, an allowance altogether unproportionable to the vastnesse of his devouring greedinesse, hee therefore spreads his nets to take whole companies and congregations of soules at once; to destroy men by whole Townes, Cities, Nations, and Kingdomes.

§. 3.

3. To bring to passe a designe of this nature, a project of such an accursed and dismall consequence  
as

as this : there is no way more direct and compendious, then to procure the fountaines of living waters; of which all joyntly together drinke: or the bread of life upon which all feede, to bee poysoned, to convey death into the pot : this is a way of quick dispatch with the poore soules of men, if hee can procure such a project as this, to be advanced in any part of the world, where there is any necessity or occasion for him to desire to doe it; I meane where God hath a Church, or where truth of religion is planted. Hee needs not now runne up and downe, seeking whom, or which

man he may devoure; he may sit still and devoure whole multitudes at once, without seeking further for them. If the waters be poysoned, the Fisherman needs not be carefull of his bait, how he may deceive the fish, they will come to his hands alone, and lie dead upon the top of the waters, hee may take them up as he please.

§. 4.

4. When in any place the truth of God is universally tainted with pernicious and damnable errors, the soules of men are there unto Sathan, as the Figge trees with their first ripe Figges

Figges (*Nahum* the 3.12.) if they be shaken they will fall into the mouth of the eater: little tempting will serve to effect the ruine and destruction of the soules of those men, that have no better, no more wholesome nourishment wherewith to be fed, then either the Doctrines of Divels, our traditions of men. The Apostles of our blessed Lord and Saviour Jesus Christ, even in their dayes discovered Satan close at his worke, labouring by his Agents and Factors to undermine the spirituall peace and salvation of the Churches of God, by corrupting those wholesome streames

of saving knowledge, which in plentifull manner issued forth from the Sanctuary, from Jesus Christ in the flesh, into the world; And accordingly their care was both to withstand him themselves, for their times with all their power, & also to leav a deep and waightie charge behinde them upon all Churches to beware of so dangerous an enemy, especially in so dangerous a Machination and attempt.

§. 5.

5. This verything seems to bee the full and adequate motive that moved  
this

this Apostle *Iude* to frame and addresse this Epistle to all Christians wherein he might exhort and quicken them to bee very carefull to preserve the word of their peace and salvation, (yea, indeed of the peace and salvation of the world) to preserve it in the glorious puritie of it, that so it might continue a word of salvation, and bee as able at the last, as it was at the first, to save all their soules :) or as he doth expresse himselfe in the words of the text. *That they would earnestly contend for the Faith that was once delivered unto the Saints.*



## §. 6.

6. For the meaning of which words (to dispatch that very briefly) I shall (for the present) onely need to shew you, first; what I conceive to bee meant by *Faith*; (what the earnest contending for the faith here spoken of meaneth, wee shall see afterward:) and secondly, what the meaning and waight of that latter clause is (*which was once delivered to the Saints.*)

For the word *Faith*, it is a tearme the holy Ghost useth for many purposes, and in divers significations; onely two I finde pre-

pretenders for this place.

First, by *Faith* some understand that grace or habit of faith by which these men were justified, which indeed is the most common & proper acception. And thus the meaning would be, that Christians should earnestly contend, to maintaine and make good that precious grace, wrought in the heart, upon which their eternall peace and safety depends against all that may indanger the life and power of it.

§. 7.

7. Secondly, this word *Faith* is often by a figurative expression, taken for the

the Doctrine of Jesus Christ, by which the grace or habit of faith is wrought in men, in an usual form of speech, wherein the better to expresse the efficacie and vertue of the cause, wee tearme it by the name of the effect it selfe which it produceth; especially when the effect is great and glorious, and hath a speciall dependance upon such a cause: so that without it, it could not be produced. This is an emphaticall speech to commend the excellencie of the vertue of such a cause. As if a Physitian should come to a sicke man, and bring his receipt in his hand, and shew-

shewing it to the Patient, should say this to him; here is your recovery, here is life and health for you. This kinde of speaking is the highest expression of the vertue and efficacie of that which hee administreth: so we finde that the holy Ghost to commend the excellent power of the Scriptures, or word of God, very usually calls them by some or other, of the names of those glorious and blessed effects which they produce, and raise in the hearts of men; and whereby they become of infinite advantage to the world. Thus *Iohn 4. 22.* the word of God is called by

by our Saviour, salvation: *for salvation is of the Jewes*, that is, the word of God; (by which the salvation of the world is effected) is from the Jewes; as *Paul* saith, to them were committed the Oracles of God. So *Heb. 2.2.* *How shall wee escape, if we neglect so great salvation*, that is, so great meanes of salvation. So *Solomon. Prov. 4. 13.* commends wisdom to men thus: *keepe her, for shee is thy life*, that is, the meanes by which thou must live. Thus *Moses* concerning the Doctrine that he had delivered, to the people from God, told them that it was not

not a vaine word concerning them; but that it was their life: that is the onely meanes to prolong the dayes of their peace, *Deut. 32. 47.* and so wee finde the glorious Gospel, or Doctrine of Ie'us Christ, often expressed by this great and excellent effect of it (saith;) thus *Gall. 1. 22.* *Hee who persecuted us in time past, now preacheth the faith; that is, the Gospel or Doctrine of faith which he destroyed.* So againe (to name no more places) in that of *Paul. Phil. 1. 27:* a place of very neere affiniie with this in the text; *that ye continue in one spirit; in one minde, striving together*  
for

for the faith of the Gospel :  
 or rather (as the originall  
 hath it) (παρακλητες) striving  
 together with the faith,  
 that is, with the Doctrine  
 of the Gospel; for this  
 Gospel it self strives and  
 quarrels with the world,  
 and *Paul* would have the  
*Philippians* to joyne with  
 it; and to side with it and  
 assist it against the world,  
 that seeks the destructi-  
 on and subversion of it.

## §. 8.

8. I finde the former  
 signification of the word  
 preferred by some exposi-  
 tors : but there are these  
 reasons lie strong against  
 it (which also make way  
 for,

for, and confirm the later) first from the text it selfe.

First, in the beginning of the verse, hee saith hee would write unto them about the common salvation: now the particular habituall faith of men is onely about their owne private salvation: my contending to preserve my particular grace, is little or nothing concerning the generall salvation of the Church. But my contending for the maintenance of the truth of the Gospel is.

Secondly, in the later clause of the verse, it is said; that this faith which they are exhorted earnestly to strive for, was once given,



given, or, as the word in the originall giveth it, (*μεεδοσιον*) delivered unto the Saints. Now iustifying faith in no propriety of speech can bee said to be delivered to the Saints; such faith indeed may bee said to be the gift of God (*δωρον θεου*) but never (*μεεδοσιον θεου*) a thing delivered to the Saints; neither in any congruity of speech could be.

*Ephes. 2. 8*

*Phil. 1. 27.*

*Gal. 3. 22.*

Thirdly, this sense is most agreeable with other Scriptures, that speake after the same manner; whereas the other sense that contendeth for justifying faith, can hardly be paralleld.

## §. 9.

9. The other clause followeth, *which was once delivered to the Saints*. I conceive these words are added in the clause of the exhortation, as a reason or motive to presse the exhortation by; therefore hee would have them contend for the faith, for the truth of the Gospel, the Doctrine of salvation; because this Doctrine was, or hath beene once delivered to the Saints. That is, because God of his infinite mercie and compassion to men, did once by speciall revelation convey the  
same

same to holy men, beloved of God, chosen for that purpose, whom hee made seoffees in trust for their times, to convey it safe to their posterity; that so it might passe from generation to generation amongst the Saints, in the Church of God to the worlds end: the present generation being still bound by the same bonds (that the first Immediate receivers of it from God were) to preserve it pure and entire from all corruptions, and so to bee transmitted as a precious inheritance to succeeding generations.

## §. 10.

10. That particle (*ἀπαρ*, once) may admit a double signification, and it carries a full emphasis with it both wayes. There is not any losse of the maine scope of the holy Ghost, whether way we take it.

First, the more usuall and familiar meaning of the word is; by *once*, to understand, but one time in opposition to the word often, or more then once; and thus the weight of the motive will bee, as if he had said, you must therefore contend for the Faith, for this faith hath beene once given to the Saints

Saints by God, and will be no more; namely, by any such speciall and immediate revelation: therefore, now you have the words of eternall life, it stands you in hand with all your might to keepe them; because, if you suffer them to bee taken from you; there are no more Christs, no more sonnes of God, to bring them downe againe from heaven; out of the bosome of the Father to the world. or,

Secondly, the word *once* signifies as much as throughly, perfectly, to purpose, sufficiently, &c. As where it is said Christ dyed once for sinne, the full

full and proper meaning of the place, is not that Christ died one time for sinne, that comes off but (coldly) but hee died once to sinne; that is, hee died to purpose; his death was enough, and enough for the abolishing of sinne for ever. *Rom. 6. 10.* And so often in the Scripture elsewhere, if wee rather chuse this signification of the word; the meaning will fall thus: you ought therefore to contend for the faith, seeing it *was once delivered*, that is, fully and perfectly; yea, and pre-emptorily delivered by God *unto the Saints*: so that hee meant not to deliver

*Numb. 13.*

*30.*

*Iudg. 16.*

*28.*

*Psal. 74 6*

liver it the second time. As if he had said to the *Saints* in the delivery of it, looke to it, there is the word of your peace and eternall life : there it is compleat and perfect, I meane to make no more worke of revealing it againe unto you: if you suffer it to perish, or to be taken from you; and therefore (saith *Iude*) it stands you in hand to hold it fast, though it cost you blowes : both significations I conceive would be put together, to give full weight to the place.

§. II.

## §. II.

II. The words thus opened, 2. things in generall are to be observed. First, an exhortation. Secondly, a motive seconding the exhortation.

The exhortation in the first words : *That you contend for the Faith*, the motive in the later, (*which was once delivered unto the Saints.*)

In the exhortation we have these particulars :

First, the parties exhorted ; you Christians, beleevers : Secondly, the duty it selfe whereunto they are exhorted ; that is, to *contend*, or *strive* :

C

Thirdly,



Thirdly, the manner how to strive *earnestly*: Fourthly, and lastly, the possession (as it were) or matter of consequence, about which they are to strive, *the Faith*: In the later the motive pressing the exhortation. 2. Particulars likewise. First, the Author of that precious treasure for which they were so earnestly to contend? who is not here expressed, because this is readily understood, namely God himselfe. It was God by whom this *Faith* was given or delivered. Secondly, the delivery or making over of this treasure from the Author or first possessor of it, in the word

(παρὰ θεοῦ)

(~~παράδοσις~~) was given and delivered. Thirdly, the parties to whom this conveyance was made, or that were infeofed, the Saints. Fourthly, and lastly, the speciall provifoe, or Item in the conveyance, or delivery in the word *once*, it was fo fully and perfectly delivered, that it never needed more (nor indeed ever fhould) be delivered againe in any fuch manner.

## §. 12.

12. Thefe particulars are fufficient to multiply points of obfervation; but becaufe wee have lea-  
fure now to profecute but

some one point (at the most) I therefore put those of the first Generall into one, and the consent and harmonie of divine truth which they make up together, is this?

### **The Doctrine.**

*That it is a speciall and weightie dutie lying upon all Christians whatsoever, to stand for the truth of the Gospel to the uttermost of their power.*

Remissenes and indifferencie will bee better borne at our hands, in other matters of dutie, rather than in this; if the truth of God be invaded,

Or

or set upon by the enemies of truth; every man in his ranke and order must come forth to helpe the Lord against the mightie, against the Prince of darknesse, who labours to turne this great truth of God into a lie (And will turn it if he be let alone,) and out of this light of the Gospel, draw his owne darknesse, if hee be not withstood by men of wisdom, and resolution.

## CAP. II.

*The method of the discourse  
briefly propounded, with  
some discovery of the ene-  
mies of the truth, who oc-  
casion the maine necessity  
of contending first.*

## §. I.

**F**Or the managing of  
this point to your best  
edification, wee shall first  
shew you what the occa-  
sion of this generall  
muster of Christians  
throughout the world, is;  
or what enemies they are  
that seeke to oppose and  
destroy this truth, what it  
is that imposeth upon  
Christians

Christians this great necessity of contending for it. Secondly, for more security, and fuller evidence of the Doctrine; That Christians must at any hand contend for this Faith, wee may call in more witnesses from the Scriptures, to speake to the point. Thirdly, some reasons and grounds would be considered, which will be as so many motives to perswade, and presse the dutie upon us. Fourthly, wee may consider the manner of this contention, and shew by what weapons this warfare is to be atchieved and performed. Fifthly, and lastly, conclude with

some words of application.

2, For the first, the enemies of the Faith (in this sense) or Doctrine of our salvation, in generall are two. First, Sathan. Secondly, wicked men. First, Sathan he is an old adversarie to the truth of God, as God is to him; These two are contrary one to another, like Ephraim and Mannasse, Ephraim against Mannasse, and Mannasse against Ephraim; so Gospel is against Sathan, and Sathan against Gospel. Sathan hee goes about seeking whom

whom he may devoure ; and the Gospel that goeth about seeking whom it may save and rescue out of his hand ; the Gospel seekes to destroy Sathan indeed, but no others, except such as are willing to bee destroyed : and as *Salomon* saith, *love death, Prov. 8.* and this destroying which Sathan feares from the Gospel, is the true fountaine of that implacable enmitie he beares against it : he knowes except hee can some wayes destroy it, it will destroy him.

§. 3.

3. It is said, *Heb. 2. 14.*

C 5

That



That Christ suffered death, that by such suffering he might destroy him that had the power of death, that is, the Devill; It is a new or further destruction to the Devill to bee throwne out of mens hearts, and lose his interest in the precious soules of men: this is his tumbling downe from heaven, like lightning. *Luke 10.* This was a second heave to him, after he was throwne downe from the third heaven, (and the best hee was now capable of) to bee honoured and served like the most Highest in the hearts of sinfull, blind, and miserable man.

Now, as it was the  
power,

power of God to throw him down from the third heaven; so it was the weaknesse of God, the death of God being made man, that fetched him downe from the second heaven, out of the hearts of men. And it is as much against his nature and inclination, as tormenting a destruction to him to lose this second heaven, as it was his first; and therefore he is said to fall from this heaven like lightning: That is, fully against his nature and inclination with the greatest reluctancie, and torture of spirit; as it is the greatest naturall torment (as wee may say) to fire whose naturall

turall inclination and motion is constantly upwards towards the circumference, to bee compelled and forced downwards towards the center; and the more pure the fire is (as lightning is of the purest kinde) it includes still the greater repugnancie to the nature of it, to be forced downewards.

§. 4.

4. Now, if it bee the death of Christ indeed that fetcheth Sathan downe like lightning from this heaven, off his power and throne, that hee hath gotten in the world, yet doth it not this immediately

ately, without some other  
advantage; as it is not a  
bullet, or powder that bat-  
ters the wallies of the Ci-  
tie or Castle at such a di-  
stance, or cuts off the lives  
of so many men, but by  
the advantage of the ene-  
mie, or Cannon: so is it  
this same Gospel of truth,  
that utters, as it were, and  
vents the death of Christ,  
up and downe the world  
in that effectually, and sa-  
ving manner, according to  
which it worketh; this  
is as the Hy sope that sprin-  
kles that bloud upon the  
consciences of men.

§. 5.

5. / So that Sathans  
aime

aim and project is to disable the Gospel from the performance of such a service, to make it wholly unusefull for the dispensing of the death of Christ, unto men in a saving way. This hee knowes well enough will be done by corrupting the truth of it, if the straight wayes and paths of it bee much perverted, and made crooked; the holy spirit will bee grieved and take offence at it, and being a spirit of truth, will refuse to goe forth with a lie, or to worke by it, as the Lord told the people by *Ezekiel 28. 18. They had defiled their Sanctuary by the multitude of their iniquities; defiled*

defiled it, that is, made it unfit for an habitation for him, so great and holy a God; and therefore hee would prophane it too, as hee saith in another place, that is, *hee would dwell no more there, nor delight to manifest his presence any more to them there*, then in any other prophane and common place in all the world: so if the Gospel bee defiled with mixture of errours, and tenets, and opinions of men; the holy Ghost will loath and abhorre it, and prophane it also, and doe no more towards the salvation of men by the Gospel so corrupted, then by any other prophane learning  
and

and writing whatsoever :  
Sathan I say, knowes this  
better then men doe, or  
indeed care to doe, and  
therefore hee is still busie  
to wring and wrest Gospel  
truths : and because Sa-  
than is still the Author of  
this worke, the *primus mo-  
tor*. when any thing is  
stirr'd or shaken of the  
simplicitie and truth of  
the Gospel (though the  
immediate actors above  
ground bee men) hence it  
was that *Paul* with that se-  
verity. *Acts* 13. 10. Set a  
black brand upon *Elymas*  
the Sorcerer, calling him  
*the child of the Devill*; be-  
cause he still perverted the  
*right wayes of the Lord*:  
those in the Scripture are  
called



called the children of the  
Divell, that resemble him  
in his disposition and  
worke, (as all confesse)  
therefore it is the indea-  
vour, and worke, of Sa-  
than to oppose the truth.

: and evill should not  
be loved, but hated.

6. A second sort of  
enemies to the Faith in  
this sense given (that is,  
the truth of the Gos-  
pel) to all wicked  
men in generall, without  
exception. That of our  
Saviour is not onely true  
here and there, but it is a  
universall truth, and layes  
hold upon the foure cor-  
ners of the world: hee that  
doth evill hateth the light.  
Iohn 3. one said well, that

verbum



*verbum Dei*, was, *lucerna*  
*ad quam sur deprehenditur*;  
 the word of God was a  
 light or candle, by which  
 the thiefe was taken: no  
 thiefe that meanes to  
 steale, but hates the light  
 that should discover him:  
 true, this euill affection  
 against the truth doth not  
 breake out in all: some  
 mens hearts are not so  
 full as others; but doth  
 not come out of euery  
 vessel, neither hath it  
 alwayes that malignancie  
 in it, to breake out at the  
 lips and hands of men;  
 nay, it is not at all to bee  
 doubted, but many euill  
 men may and doe support  
 it for carnall ends.

CAP.

## CAP. 3.

*A further discovery of the  
enemies of the truth.*

## §. I.

**B**Ut there are some  
sorts of wicked men  
that are more dangerous  
enemies to the truth in  
this sense then others, and  
from whom, the ruine and  
subversion of it is more  
to be feared; men that  
have ends of their owne,  
and not simply so (for all  
carnall men have these)  
but further, are much in-  
terent, and zealous in the  
advancement of such  
ends: men whose motions  
are

eccentricall to the course and motions of the Gospel, and yet are active and vigorous in their motion. These are men who threaten great danger to the truth of God.

*§. 2. The reason is cleere;*  
because the bent, and inclination, and leuell of the Gospel, is in the straightest line that can be imagined to bee laid for the advancement of God, and his glory, and his Christ; and not at all for the carnall ends and purposes of men. It was never framed to serve turns. The highway of the Gospel lyeth through

through the midst of  
mens fruitfull and plea-  
sant fields; through their  
Gardens, and Orchards,  
and Vineyards; yea, ma-  
ny times through the  
middest of their palaces,  
and stately houses,  
through the middest of  
mens honours, and pre-  
ferments, estates, plea-  
sures, reputations, &c.  
and so if it bee sufferd to  
goe forth in its owne spi-  
rit, and take the way it  
selte desireth and chuseth,  
it will make great spoyle  
of mens carnall advanta-  
ges: It will tread and  
trample under foote, the  
base and unworthie ends,  
and designs of men; ther-  
fore, those men that are  
much

much intent upon such ends, as these which are so incommensurable, with the great end of the Gospel, and cannot be content with God alone for their portion, must needs seeke to turne the course of the Gospel another way, that they may suffer no losse or prejudice by it, in their particular ends: yea, if it were possible, if the strength of their wit, and learning, and understanding, authority, and interest, in others will reach to it; they will haile and bring over the Gospel to themselves: they will force it, and compell it to plead for them, and their wayes; they will take the words

words of the Gospel, and dispossesse them of that spirit of truth, that lives and speakes in them, and will informe and animate them with their owne spirits, and give such senses, and meaning unto them; as if God himselfe spake to the heart (as the Hebrew phrase is) of their fleshly mindes, and worldly ends.

§. 3.

3. Thus men do labour to perswade themselves, that gaine is godlinesse, (as the Apostle speakes) That honours, and preferments, are godlinesse: that time-serving, and pleasing men, is godlinesse; that  
op.

eccentricall to the course and motions of the Gospel, and yet are active and vigorous in their motion. These are men who threaten great danger to the truth of God.

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and stately houses,  
through the middest of  
mens honours, and pre-  
ferments, estates, plea-  
sures, reputations, &c.  
and so if it bee suffered to  
goe forth in its owne spi-  
rit, and take the way it  
selte desireth and chuseth,  
it will make great spoyle  
of mens carnall advanta-  
ges: It will tread and  
trample under foote, the  
base and unworthie ends,  
and designs of men; ther-  
fore, those men that are  
much



much intent upon such ends, as these which are so incommensurable, with the great end of the Gospel, and cannot be content with God alone for their portion, must needs seeke to turne the course of the Gospel another way, that they may suffer no losse or prejudice by it, in their particular ends: yea, if it were possible, if the strength of their wit, and learning, and understanding, authority, and interest, in others will reach to it; they will haile and bring over the Gospel to themselves: they will force it, and compell it to plead for them, and their wayes; they will take the words

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op.

opposition to the truth is godlinesse, that drawing Disciples after them is godlinesse; and every carnall end and way, every carnall man makes godlinesse; that is, to make it seeme nothing else but what doth well stand and agree with the true rule, and perfection of true godlinesse: As *Austins* saying is, *quicquid amant volunt esse veritatem*: whatsoever men have a minde to, that they resolve to make truth. Thus merchandise is made first of the truth (as *Saint Paul* speakes) next of the precious soules of men, as *Saint Peter* cleerely affirms, speaking of covetous

tous men in this case.  
2. Peter 2.3. And through  
covetousnesse, shall they  
with feigned words  
make merchandize, or  
with framed words, as the  
word beares ~~αλαστωρις~~ *alastōris*,  
framed for their purposes;  
that is, they will glose  
over the truth, with such  
cunning and faire colour-  
able meanings, and inter-  
pretations, so well plea-  
sing and suitable to us, that  
except we bee very warie  
to discover them; and  
what they are like to do,  
they will sell us into the  
hand of Sathan and eter-  
nall death, only for a little  
mony<sup>wh</sup> they shall gain,  
by that which will bee our  
destruction: Namely, the

D

cor-

corrupting the truth of the Gospel, and bringing in those damnable heresies, *ver. 1.* If a mans profession be to make bowes, or hoopes, and the growth of the wood or timber, whereof hee is to make them, be straight; there must bee violence offered unto them (that which is straight must bee made crooked, or bending, or else the Artificer cannot follow his trade, nor make a living of his Art: so men having carnall and unworthy ends, if they will seeke to justifie or advance them by the Scriptures, which are spirituall, and in their naturall posture lye a crosse to them, must

must bow and winde  
them this way and that,  
and carrie them quite be-  
side their owne intent and  
meaning.

#### CAP. IV.

*Conceyning a more full and  
particular discovery of  
the enemies of the truth.*

**I**F we desire more parti-  
cularly to know what  
kindes of men these are,  
that are so dangerous ene-  
mies to our faith, and by  
whom the Gospel is like  
to suffer great spoyle, and  
losse of truth.

1. I answer, they are those  
and such like, as both  
Scriptures, and Histories  
of the Church, in all ages  
cleerely shew. Amongst  
the divers kinds of the  
principall, and those that  
still have beene most fre-  
quent in undermining the  
truth are.

2. First, men that are  
of ambitious aspiring dis-  
positions, that love to have  
the preeminence, as we see  
in Diotephus, though not  
alwayes, they that have  
preeminence, & men that  
love to mount upon the  
high places of the earth,  
to see others sitting below



at their secte, that cannot  
goe on foote, but they  
must ride on horse backe,  
as Solomon speaketh, that  
cannot frame to the humi-  
lity of *Elis* spirit: and  
gird up their loynes to  
runne by *Ahabs* Chariot,  
but must ride in Chariots  
as well as hee, especially,  
if withall they have in the  
meane time, a desire to  
seeme but humble, and  
modest, and moderate  
men. These men must at-  
tempt to corrupt the  
Scriptures, that they may  
seeme to speake for them,  
at least to connive at  
them, and to say neither  
good nor evill of them;  
as *Baalack* would have in-  
dented with *Balaam*: Be-



cause, if the Gospel bee permitted to speake its minde freely; it would fill the eares of men, and perhaps the consciences of the delinquents themselves) with out-cries, and clamours from heaven against the ambitious distempers or such men: therefore they must beate their braines, and set all their learning and bookes to worke, to finde out some other sinne that the Scriptures should condemne, that so their sinne may not be thought to be aaigned, and sentence given against it by God in his word. As the Papists, they finde out one kinde of Idolatrie, which they  
con-

confesse the Scriptures  
condemne; but as for  
their Idolatrie, that is  
none of it; the Scrip-  
tures speake not against  
that: we know the exam-  
ple of *Ieroboam*, to set up  
and maintaine the King-  
dome to himselfe, hee  
slucke not to maintaine  
Idolatrie too.

## §. 3.

3. The like may bee  
said of the second sort,  
(of some affinitie with  
the former, and many  
times materially the  
same) men that are resol-  
ved to serue times, and  
pleasemen.

That set downe with  
D 4 them.

themselves, that what men  
soever, or what humour,  
or opinion of men soever  
raigne where they live,  
they will raigne with  
them (as Paul speakes)  
they will have a share in  
an earthly Kingdome;  
these men are very obnox-  
ious to doe injurie to the  
truth of God, and will  
hardly forbear: we know  
the Scriptures beare hard  
upon the upper formes  
and rankes of men in the  
world, and speake as if  
few of them were likely  
ever to rise higher then  
they are; few that now  
ride on horses, but are  
likely to goe a foote  
for the dayes of eternity:  
*not many wise, not many  
mighty,*

mightie, not many noble: I  
 Cor. I. 26. therefore these  
 being (for the farre great  
 est part) the refuse of the  
 world, and therefore ene-  
 mies to the truth and pro-  
 fessors of it, as *James*  
 speakes of the great and  
 rich men of the world.  
*James* 2. 6. Those that  
 will strike in with these,  
 and give contentment to  
 them, and paine increas-  
 ment with them, must  
 make them glad with lies.  
*Hosea* 7. 3. As the false  
 Prophets did with the  
 Princes of *Israel*; for with  
 the truth they will never  
 bee able to doe it; they  
 that will know men after  
 the flesh themselves, will  
 make the Scriptures doe

as they doe, that is, know  
men after the flesh too,  
which we know they will  
never doe, except they bee  
mightily wrested, or per-  
verted, and so are not  
themselves.

6. 4. **4.** Thirdly, another sort  
like to prove enemies to  
the truth of the Gospel,  
and to seeke the destructi-  
on of it, are men led away  
by a spirit of vaine-glory;  
and being indeed little or  
nothing, desire to make  
themselves something in  
the world: either first in a  
way of popularity by  
seeking to please generali-  
ties, and multitudes; and  
desire

desire to fill their sailes with vulgar breath, and that all men should speak well of them: they run a great hazard also of accommodating the Scriptures, and making them a nose of waxe, as the Papists comparison is, to turne every way, and to turne into every mans humour, a multitude can seldom be followed, or seconded, but it will bee to evil; which made our Saviour to pronounce a woe to such as whom all should speak well of, or whether: Secondly, it be to draw Disciples after them; for many count this a glory to them, to have a retinue of scholers,  
of

of whom they may bee counted the head, and Master Founders : and there is not any greater temptation then this, to move a man to offer violence to the Scripture, for *Paul* makes this same speaking or teaching perverse things (opinions that will not square with the truth of God) to bee the direct and proper meanes of drawing Disciples after them, *Acts* 26.30.

5. A new opinion or new way, especially when it colours with the Scriptures; but doth not content:

ten: is as naturall a means  
to draw men that are inju-  
dicious and unstable, as a  
lock of new fresh smel-  
ling hay in a mans hand is  
to draw a sheep or a beast  
after him: I say, if it be an  
opinion that hath but a  
kinde looke from the  
Scripture, and if the Scrip-  
ture draw neere to it in  
words, though the heart  
be farre from it: Then is  
it a bait for the purpose,  
it will draw men by heaps  
and multitudes after it, the  
errour in it, makes it suta-  
ble to nature, and the face  
or visage of truth upon it,  
laying a religious and  
conscientious obligation  
upon men for the embra-  
cing and receiving of it;  
both



both these meeting together make men rather mad upon it, then simply to love or like it : as generally it is to bee observed in all cases where there is a like concurrence, when there is any agreeablenesse to corrupt nature, in a thing, and withall an apprehension of religion, to set a man forwards towards the doing of it, a man is like a Ship that runnes before winde and tide, hee layes all his waight and strength upon it, being like *Jeremies* wild Ass in the Wildernesse, men shall weary themselves to runne after them, to thinke to turne them. It is a saying of *Gregory*,  
*Cum*

*Cum vitium virtus putatur  
ibi culpa sine metu cumula-  
tur*, when error is taken  
for truth, men offend with-  
out measure, and without  
feare also.

§ 6.

A fourth sort that  
cannot but endanger the  
truth, and puritie of  
our Faith, are men of an  
evill eye, as our Saviour  
speaketh, that are of a ma-  
litious repining and emu-  
lating spirit; either at the  
credit and esteeme, or the  
preferment of others, in  
any kinde above them-  
selves; men that cannot  
beare the waight of other  
men that stand above  
them,

them, that cannot goe on  
 foot when they see others  
 ride, or that are prone to  
 drinke in discontentments,  
 or affronts, or disappoint-  
 ments in any kinde into  
 the depth of their spirits,  
 these are apt to relieve  
 themselves, by setting up  
 some way, or some opini-  
 on in the Church, that  
 may seeme to counter-  
 nance the equity, and ju-  
 stise, of their discontent-  
 ments, or else reflect pre-  
 judice upon those from  
 whom they are now divi-  
 ded in affection, men that  
 break the band of peace,  
 to bee at liberty, to set up  
 error, but especially these  
 evil distempers are found  
 in men that are eminent  
 in

in place, that have power in their hands in any kinde. : but otherwise are unworthy and base in their course of life and wayes, and some that are farther inferiour in place, are as farre their superiours in esteeme, and in the hearts of men. I say in these this distemper of envie and discontent is of most dangerous consequence to the truth; for now being armed with power it hath a greater incouragement and advantage many wayes; both to set up (and to get established) tenets, and opinions in religion by way of opposition to such men and their wayes, whose reputations

putations are an eye-sore unto them.

6. 7.

7. Fifthly, men that are given to filthie luer, (as *Paul* speakes) that love the wages of unrighteousnesse, that is, gaine however comming in by a way of unrighteousnesse: the Apostles in their writings speak much of these kinde of men; these are the men that will *καταλιν τὸν λόγον* as *Paul* speakes 2. *Cor.* 2. 17. that is, adulterate, or embase the word of truth: it is a metaphor taken from Vintners, or Wine sellers, that mingle, corrupt,

rupt, or badde wine with  
that which is good to  
helpe it off. The word of  
God, in the life and pow-  
er, and simplicitie of it,  
is but a drugges, a com-  
modity that will yeeld  
little in the world to  
him that shall utter it; it  
is very few mens money,  
except it be prepared, and  
the high spirit of it cor-  
rected and taken downe,  
that it may fall even with  
tempers, desires, imagina-  
tions, & intentiōs of men:  
therefore hee that seekes  
to make matter of gaine  
and advantage of it in the  
world; must accommo-  
date and fit it to the hearts  
of those that are like to  
be his best chapmen and  
customers.



them to be circuncized,  
that is, were earnest with  
them to yeeld to Circum-  
cision, did it not so much  
because in their judge-  
ments, they rather thought  
it so necessary, or fitting,  
but onely, saith hee, be-  
cause they would not suf-  
fer persecution for the  
crosse of Christ; Peter  
himselſe through his in-  
firmities first knew not  
Christ, and againe fearing  
those of the Circumci-  
sion, he knew not but hee  
might lawfully separate  
himselfe from the Gentiles,  
that is in effect build up  
againe the partition wall  
which Christ had throwne  
downe, and yet not preju-  
dice the truth of the Gos-  
pel.



spel: but Pauls resolution  
 and courage made straight  
 what Peters feare had  
 made crooked; and in-  
 deed except men will bee  
 somewhat willing and free  
 hearted this way towards  
 the Gospel and truth in  
 time of danger; there is  
 no sinne more present  
 with us at any time then  
 even for those that are  
 otherwise well-willers to  
 the truth with a little wit  
 and learning to shuffle a-  
 way the substance of it,  
 and to sit downe upon a  
 distinction cleane beside  
 it.

§. 9.

9. A seventh sort that are enemies to the Faith, and (as dangerous as any of the former, if not more, are men that will needs be spirituall benefactors to Religion, I meane that are superstitiously addicted, and will needs undertake to relieve the weaknesse of God with their strength, and supply the foolishnesse of the Gospel with their wisdom, that will adde traditions and commandements of men, to make the precepts and commandements given by God himselfe, hold full waight and measure that

that God may have his due, full allowance, & heaped measure in his worship as the Papists doe, and those that are leaning to that kinde of devotion; or in a word to expresse them (as *Pauls* language is) that cannot rejoyce in Christ Jesus, but have the prime (at least) of their confidence in the flesh. *Phil. 3.* 3. men that finde more satisfaction in their consciences, in what they doe, then in what they beleeve; and are more in doing what themselves or other men have commanded, then in doing what the great God himselfe hath commanded: This is in effect to preach another

ther Jesus whom *Paul* never preached, 2. *Cor.* 11. 4. and to set up new wayes of pleasing God, is to set up new Saviours, and to set up new Saviours, is to ex- authorize and discharge the great Saviour indeed; for this is an essential propertie of that power of saving, which resides in him, to save alone, or to worke by himselfe alone in the salvation of any man: therefore if we offer to joyne any help to him, wee wholly destroy his power of saving; as *Paul* in very expresse and peremptoric termes tels the *Galathians*, that if yet they bee circumcised (namely with an opinion  
E of

of any holinesse in it, to helpe them to heaven, or to accomplish their justification) Christ shall profit, or will profit them nothing. *Gal. 5. 2.*

These severall kinds of men are like to prove very dangerous enemies to the truth of religion in respect of whose opposition there lies a great necessity upon those that desire to have the truth of the Gospel to remaine with them (as *Paul* speaks) to contend for it, as the holy Ghost exhorts in the text.

CAP.

## CAP. V.

Comeyning Scripture demon-  
strations of the Doctrine  
propounded.

## §. I.

**T**O prove this to bee  
the will of God, that  
the people of God ought  
to labour and strive to be-  
stirre themselves to main-  
taine and make good their  
Faith, to preserve the Gos-  
pel in the simplicitie, pu-  
ritie, and integrity of it,  
the text being so preg-  
nant, we shall not need to  
call in much aide for con-  
firmation; yet since they  
are at hand, let us have the  
E 2      mouthes

mouthes of two or three witnesses from the word. *Philip. 1. 27.* Paul intreats them that he might heare that of them, that they stand fast in one spirit, with one minde, striving together for, or with the Faith of the Gospel: and so he musters their forces together, and teaches them how to put themselves in battle array, and how to march in this warfare; he would have them stand fast in one spirit, and then with one minde or soule to strive or wrastle for the truth; in one spirit, with one minde; that is, he would have them to be carefull to maintaine the perfectest union among them.

themselves that might be;  
(which union will hardly  
stand long, or live amongst  
them, except it bee much  
made on, and carefully,  
and tenderly fed and nour-  
ished on all hands:) that  
they would have but the  
same spirit to act them all;  
that is, a publike spirit  
which inclineth and  
moves particular men to  
seeke publike good, and  
the advancement of the  
whole; and then but one  
minde that is but one  
judgement: hee would  
have them not onely at  
unity in respect of the  
end, but in respect of the  
meanes of proceeding  
thereunto, not distracted  
among themselves this



way: and in this way hee wills them <sup>(to combat themselves)</sup> to struggle and wrestle with their adversaries.

For the truth, or as the word properly signifies, (and before now observed) would have them assist the truth in its owne cause, against the adversaries it hath in the world: And he would have them make a labour and a worke of it, and not any man to favour himselfe, or to keepe back any part of that power, strength, or skill; hee hath to doe service in this kinde, for so wrablers in their games and exercises were wont to put forth themselves to the uttermost.

## §. 2.

2. So the Church of *Sardis*, *Rev. 3. 3.* is charged to remember how she had received and heard, and to hold fast, and to repent, had namely that she held so weakly and loosely till now. *Sardis* must remember, that is, looke back and call to minde with what puritie and soundnesse the Gospel was first preached unto her, and she must hold fast, which is spoken as if some on the other side were pulling hard against her, and tugging to get that out of her hands, and to put something else in-

to her hand instead of it, and shee must repent; namely, that shee had already let something goe and did not watch, when, and how it went, that shee might have laid surer hold and kept that which was deposited, or committed in trust to her. So you see plainly (to heape up no more testimonies from Scripture) that it is the will of God, that his people should be earnest for the truth of the Gospel against all adversaries.

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CAP.

## CAP. VI.

wherein foure grounds or  
reasons of the Doctrine  
are opened.

## §. I.

**T**O passe from Scrip-  
ture confirmation, to  
the grounds and reasons  
of the Doctrine, amongst  
many that might bee gi-  
ven, I shall onely insist  
upon these foure.

First, the enemies of  
this truth are very many,  
and (for the most part)  
mightie too, and beare a  
tyrannous hate against it,  
and therefore there is no  
hope or possibility of pre-

E 5 serving

serving and keeping it without contending. It hath beene shew'd already, how Satan rageth against it, and bends himselfe and his whole might for the ruine of it, and for men of corrupt mindes and lives, if they have but the least power to make opposition; we can not expect but to heare of wars and rumours of warres against the truth, from them wee know the truth is not for their purpose: hee that doth evill hates the light, as our Saviour saith, *Iohn 3.* and yee know wherunto hatred inclines; every man wisheth him out of the way whom hee hateth.

§. 2.

2. All manner of sinne and wickednesse are in the Scriptures called workes or deeds of darknesse; as *Rom. 13. 12.* and elsewhere not so much (I conceive) either because they proceede out of darknesse; that is, want of knowledge and understanding of what is good and what is sinfull (for there are many sinnes committed against a great light of knowledge and conscience, and are never the lesse, but rather much more the workes of darknesse for this) neither because they end in darknesse;

nesse; that is, in the misery  
& destruction of the crea-  
ture (for many times this  
also is prevented by repen-  
tance, though I grant the  
naturall course and tender-  
nes of sin is to the chambers  
of death) but because sin  
is a comodity so condition-  
ed; and so qualified, that  
it is never in season, never  
in the right kinde, never it  
selfe, but in times of dark-  
nesse, sins are called works  
of darknes, as some kinds  
of fruits are called Summer  
fruits, because then they are  
ripe, and at their best for  
meat: and so we know it is  
true of severall kinds of  
nourishment, both of fish  
& flesh they are in season,  
wee say, in such a moneth,  
or

or about such a time of  
the yeere; that is, when  
the season of the yeere a-  
greeeth with their temper,  
then are they sound and  
well fed, full of that whol-  
some moisture; that is, fit  
for nourishment and a-  
greeable with the health  
of the body: whereas  
take them at other times  
when they are out of sea-  
son, they are weake, wate-  
rish, unwholifome, and not  
worth the eating: so is  
sinne in season onely in  
times of darknesse and  
ignorance of the truth;  
because then it hath a kind  
of fulnesse or perfection  
of delight, contentment,  
pleasure, and profit in it,  
the vilenesse and horror of  
it



it now not appearing, but in times of light and brightnesse of the Gospel, when the shame and basenesse of it are discovered to the world ; when the wrath of God is revealed from heaven against it, when the conscience is still gauld and stung with it ; now it is scarce worth the taking up, it will not beare its owne charges ; the pleasure and profit of it will not make good the shame and the dishonour that comes with it.

## §. 3.

3. Therefore men that love iniquity and are not willing to let any sweet morsels of sin to go from under their tongues, cannot but seeke to make it in season alwayes as water is alwayes in season for fish to drinke, which is done when the light of the Gospel is put out, when the spirit of Godlinesse, that lives in the word of God, is quenched, when that two edged sword is taken out of the mouth of Christ, and a sword of lead put instead of it; when men are naked and unarmed, they had neede take heede of keene weapons in the hand of an

an enemy : swords and speares are dangerous to them ; now the workes of darknesse make men naked men, and obnoxious to all, as the Apostle implies in that opposition, where hee calls an honest and vertuous life, *the armour of light*, Rom. 13. 12. namely, because men that are harnessed herewith need feare no enemy, no weapons, no censures, reprooves, threatnings, neither from God nor men : the sword of the spirit it selfe wounds them not ; but if men bee loose, finfull, and prophane, the arrowes of Christ in the Scriptures are very sharp, and will pierce them through

through and through,  
wanting the brest-plate of  
righteousnesse, and upright-  
nesse of heart to defend  
them.

§. 4.

4. Secondly, another  
reason to evince the ne-  
cessity of this duty of  
contending for the Faith,  
is mentioned in the end of  
the verse, and is this: be-  
cause this Faith hath bene  
once delivered to the Saints.  
God will make no such  
solemne revelation of it,  
as hee hath done, the holy  
Ghost shall bee no more  
sent downe from heaven  
in cloven and fierie  
tongues: therefore it  
stands

stands the world in hand now they have it, to look to it, to keepe it safe; a thing of moment that is not to be recovered, if once lost or gotten out of our hands, requires all care and diligence in keeping; and as this reason hath a truth and waight in it as it concernes the world in generall; so I thinke it may hold, if we confine it to patticular Nations, Cities, &c. if God hath once given them the Gospel in the truth, power, and simplicitie of it, and they let it goe, it will hardly bee delivered unto them the second time.

## §. 5.

5. If men under the Law sold an inheritance, it turn'd unto them againe in the yeere of Jubile, and therefore the making away of an inheritance in such a case was not so much; but now the Law of the Jubile is antiquated, and out of date; and this rich and blessed inheritance of the Gospel being once sold, seldome or never becomes the possession of that Nation or people that hath sold it the second time.

## §. 6.

## S. 6.

6. Thirdly, it must bee contended for, because it is as well, a *depositum*, or thing committed to our trust for others that are to come after, as a benefit or blessing to our selves: It is to be an inheritance to the children that are not yet borne; and the present generation of Christians are still as *seoffees* in trust for them: the propagation of the Church of Christ to the worlds end, depends upon it, and the salvation of millions of soules must come out of it; therefore they that suffer it to perish

ish in their dayes, bring  
the bloud of so many  
soules upon their heads, as  
shall perish by error and  
corruption of truth, or for  
want of the truth of that  
Doctrine which they  
have suffered to fall to the  
ground; yea, though  
God should shew mercie  
to after-times and heale  
thy crueltie by such mer-  
cie of his, in respect of  
others, and should by a  
strong hand bring backe  
again the truth which  
thou hast betrayed and de-  
livered into the hands of  
its enemies: yet this will  
little ease the guilt of thy  
sinne: thy sinne still re-  
maines spirituall cruelty,  
and bloud, and damnation

of



of soules, for the Scriptures wee shall finde doe not measure any thing men doe good or evill by the event, but by the proportion that the things done beare, or congruities they have to such and such events (as might be shewed at large if time would permit) to suffer the Gospel to sinke or perish in the world, is to bring a sorer judgement and calamitie upon it a thousand-fold, then if that glorious and beautifull eye thereof, the Sunne, should bee plucked out of the face of the heavens, and never shine more unto it. This is a third reason of the point; the truth is to be  
conten-

contended for (and that earnestly) lest through any basenesse or cowardise this way, wee betray the joy, peace, and salvation of the generations yet to come, into the hand of the great adversarie the Devill.

§. 7.

7. The fourth and last reason that wee shall now propound to demonstrate the necessity of this duty, is the worth and excellencie of such a piece : the Gospel is a thing worthie for which wee should earnestly contend ; neither ought it to be at all grievous unto us, though the price

price of its redemption should bee set never so high : many things there are which highly commend the worth of this Gospel ; I shall onely touch these foure.

§. 8.

8. First, the originall or descent . it is from above , from heaven : the wombe that conceiv'd it, and a long time bare it, was the brest and bosome of the eternall God himselfe ; there is his likenesse and expresse image upon it. *Ieha* thought it meete to shew the more respect to *Iezabel*, though she had beene an accursed wicked woman

woman, and was now dead, because she was the daughter of a King. 2. *King. 9. 34.* How much deeper and more solemn are the engagements that lye upon the wicked, to doe all homage, and shew all height of respects to the Gospel, being in it selfe lovely and beautifull beyond all admiration, and with all lineally and immediately descended from that great King (as himselfe speakes in *Malachi*) who is Lord both of heaven and earth!

Secondly, the tender-  
nesse and high respect, as  
it were, that God had of  
it while it was with him,

F he

hee scarce suffered it so much as to looke out into the world; neither into heaven nor earth, but reserved it for companie and societie to his owne Sonne, when hee should be borne, that then it should goe forth, and not before: it was a myserie (saith *Paul*) kept secret since the world beganne, *Rom. 16. 25.* These same *signata*, or things sealed up and kept close, are ever matters of greatest worth. God, as well as hee loved his Angels, who stand continually in his presence, and behold his face, yet kept them fasting from the knowledge and contemplation of this tran-

transcendent mystery (at least from the cleere and perfect knowledge of it) from the day of their creation, till the fulnesse of time came, wherein it was to be revealed in the world

Thirdly, the maine ingredient, whereof it is made, which runnes in every veine of it, and wherein the whole vertue and efficacie of it consist, is the blood of Christ so precious, that gold and silver are scarce foile to it. *1. Pet.*

*1. 18.* Therefore to neglect this Gospel in any kinde, not to bee jealous over it with a jealousie as strong as death, is to prophane the blood of Jesus Christ, and count it as an

unholy thing, and so to tread under foote the Son of God himselfe. *Heb.*

*10. 29.*

Fourthly (and lastly) the vertue and efficacie it selfe that rules in it: The Gospel is the life of the world, *Deut. 32. 47.* it is not a vaine thing for you, because it is your life, and through this thing yee shall prolong your dayes, &c. and *Salomon* often speaking of wisdom still presseth this argument upon men to embrace it, because this is their life, *Pro. 3. 18. & 22. Prov. 4. 23.* Alas, what were the world but a place of darknesse, and as the shadow of death, were

not

not the light of the countenance of God in the glorious Gospel of Jesus Christ, lift up upon it? If this beautifull gate of the Temple of Heaven were shut up against it, would not the precious soules and consciences of men bee amongst Lions continually; I meane, amongst devouring feares and terrors, and horrid expectations of wrath and vengeance to come? Theretefore let this reason also be considered: if wee do engage our selves never so deepe for the Gospel and the truth of it, the worth and excellencie of it will beare us out, and justifie all our undertakings



king in this behalfe, yea,  
and will condemne us  
with as high a hand, if it  
ever mis-carrieth, through  
any degenerateneffe, any  
base and accursed feare-  
fulnesse on our parts.

**CAP.**

## CAP. VII.

*Four generall rules or directions, whereby to discover, and judge what opinions are most like to bee contrary to the truth.*

## §. I.

**B**Efore we come to the Use and application of things that wee may not contend with our owne shadowes, or bee stricken with any panick feare like the wicked, who feare where no feare is (as David speakes) i. e. where no cause of feare is, or contend for that which is no part of our Faith. I shall

lay downe a rule or two, by which we may be able (in part) to discern and judge when it is time to looke about, to lay hold, and to contend : or when Sathan is about to beguile us of our Faith ; let mee by the way give this one Item, that our Faith, or truth of the Gospel, may bee two wayes indammaged, or suffer waste upon it, as the holy Ghost implyeth : either first by adding or putting too ; or secondly, by in-croaching, or taking away: *Rev. 22. 18.* or indeed as oft by a certaine composition of both together, by a kinde of exchange, as by either alone: for there

there is never any truth  
taken away, but there is  
an errour in one kinde or  
other, given or left in the  
stead of it. As the Harlot  
pleaded before Solomon.  
1. King. 3. 20. against her  
fellow, that whilest shee  
slept, her fellow rooke her  
living child from her side,  
and laid her dead child in  
her bosome instead of it.

So may it be said of Sa-  
than, and of those that are  
the men of his right hand  
for such a service they ne-  
ver take away any living  
truth from us, but they lay  
some dead errors in the  
bosome of our soules, in  
the roome of it : But such  
charging as this, is the  
most hatefull and accur-

fed robbery of any other.  
**This briefly by the way.**

§. 2.

2. Now to give some rules of direction whereby wee may bee able to judge, whether at any time there be any speciall cause more then at an other to stand up in this case, and to practise this duty of contending for the Faith; at least they will serve to give ayme, they will serve to intimate when there is speciall cause, to looke about, and to consider, and to suspect the worst; as touching the losse and dammage of your precious Faith.

§. 3.

6. 3.

3. First, that tenet or opinion in Religion, which is assaulted, and we perswaded to let go, under pretence of being an error, contrary to our Faith; if it hath beene established by men that have beene sober minded, holy, religious, and no sinister cause, known, or suspected, which would intangle their judgement; but probable and sufficient reasons, for the corrupting of their judgements by whom it is opposed, as time serving, covetousnesse, ambition, superstition, &c. This I say is a strong

strong presumption, that such a tenet is the truth, and to be well considered before wee give it up, or take exchange for it, I only goe so farre in this rule as to say it is a strong presumption of truth; because I know its possible that godly mens eyes may be held in respect of some particular truth, and other mens may be opened: and that there is no point of faith simply to be embraced upon the authoritie of men, one or other, nor simply to be rejected upon the prejudice of men: yet this difference both reason and religion will countenance, as meet to bee put betweene the  
judgement

judgement of holy and humble minded men, and of men sensuall or sinfully addicted: namely, not to reject the judgement of holy men without very apparent cause against them, nor to receive the judgement of the other, without apparent reasons and grounds for them.

§. 4.

4. The equity or strength of the rule lyes in this naturall axiome, that where there is a concurrence of more causes (and these equally efficacious.) tending to the same effect, greater likelihood there is that the effect



effect should be produced, then where the causalitie is weaker; as for example in going a journey where a man is ignorant of the right way, the more wayes there be to distract him, the likelier hee is to mistake them, if there bee but one way onely to mislead him. The reason given of the extraordinary heate of that season of the yeere, which wee call the Dogge-dayes; is, because there is a second cause, the Starre so called, that joynes influence of heate with the Sunne: so in godly men there is but one cause of mistake in matter of religion, naturall darknesse upon their judgement

judgement and understanding, which yet in part is healed; (whereas in other men there is that cause in the full strength of it, and besides, corrupt affections which are apt to turne men aside from the truth too.

§. 5.

5. Secondly, the opinion which is called for out of your hands, or that you are pressed any wayes to take exchange for, under pretence of your spirituall advantage: if it be an opinion (as *Paul* speakes) according to godlinesse, that is an opinion that directly, and without any circuit

circuit of reasoning, and dispute tends to the advancement of the service and worship of God, and hath no degree of aspect upon any unlawfull or sinfull way, or end of men; but the opinion prefer'd instead of it, stands in full conjunction, with carnall ends or sensuall desires, or dispositions, that opinion is to be contended & stood for, as for a piece of your Faith: the ground of this rule is; Because, it is an essentiall character of the Gospel (and *Paul* useth it more then once for a description thereof, to be a doctrine according to godlinesse, *1 Tim. 6. 3.* that is a frame or systeine of  
such

such rules and truths, and precepts ; As godlinesse it selfe, were it such a person as had power and authoritie to make lawes for its owne advancement, would set up, and no other; and on the contrary, a Doctrine that teacheth to denie all ungodlinesse and worldly lusts. *Tim.* 2. 12.

6. 6.

3. Thirdly, if the opinion which you are any wayes tempted to deliver up, and to part with, because it hath an evill report, and is rejected by great and learned men in the world, if it makes for  
the

the exaltation of him whom God would have exalted; namely, of Jesus Christ, and his free grace, & for the throwing downe of such things as God would have thrown downe; namely, nature, works, &c. Whereas, the opinion you are sought to, to give entertainment unto, tends to the contrarie; as *David* speaking in the *Psalme* (as one Translation reads it,) of wicked men, all their delight isto put downe him whom God would exalt; and as true it is in the contrary, to exalt him whom God would pull downe: in this case the opinion is to bee contended for; the reason

son of this is evident, because the Gospel labours, as it were, and travels onely with the advancement of the free grace of God, and exaltation of Jesus Christ to the uttermost, and layes all other excellencie low in the dust before him.

§. 7.

7. A fourth and last rule, which may bee termed the rule of rules, in this case to direct men what is true, and to be contended for, and that which contains the vertue and strength of many rules, is that of our Saviour, *John 7. 17.* that if any man will

will doe his will, that is  
Gods will, hee shall know  
the doctrine whether it be  
of God or no, or whether  
I speake of my selfe, and  
so concerning any man  
besides, whether they  
speake of themselves or  
from God. If a man will  
doe the will of God, that  
is, if a mans spirit bee  
cleere and perfect with  
God, that hee pitches up-  
on a right end, and labours  
with all his might for do-  
ing of the will of God, or  
glorifying of God (for  
that is the substance of his  
will) and suffers no by, or  
base ends to defile the pu-  
ritie of his heart, or inten-  
tion this way, but com-  
pels all other ends what-  
soever

soever, to doe homage  
and service unto this; such  
a man (saith our Saviour)  
shall be able to put a difference  
betweene Doctrine  
and Doctrine, and to discern  
what closes with  
the truth, and what stands  
off from it, shall be able to  
taste by the spirituall eare,  
the words of men as the  
palate doth meates, for  
it selfe; that is, whether  
they be agreeable to it or  
no. *Ioh. 12. 11.*

*ye shall knowe the good  
and the bad, though they  
be not like.*

*6. 8.*

*8.* This abilitie stands  
not so much in any depth  
or reach of judgement or  
sharpnesse of understanding,  
whereby a man is  
able



able to sift out truth by subtil or exquisite disputes or argumentations; but rather in the spirituality of a mans judgement, or that *αἰσθητικὴ* (as Paul calls it) by which a man inwardly tastes and relishes both truth and error, as many men that using to taste Wine, both good and bad: and so having their sense exercised with the taste of both, can give a judgement of the one and of the other, though they be no Philosophers, nor able to dispute of the nature of tastes, nor of the foure first qualities, how they are to bee tempered and compounded, to make either the one taste or the other:

other: so a man that is of a spirituall disposition, will have a kind of inward sensiblenesse, whether an opinion pleases or sutes his spirit, or whether not; according to that speech of the Woman in the storie of the Martyrs, that answered, shee could dye for the truth, but could not dispute for it; she was as confident of truth upon her taste, as any man could be upon his judgement and depth of understanding, and willing to lay as great a wager upon it.

§. 9.

9. And yet this rule is not so to be taken nor understood,

derstood; as if a regenerate or sanctified judgement were an infallible judicatory of all spirituall and divine truth; no, it was said by one that had a preeminence this way above all his fellowes (I conceive) and next to his Lord and Master himselfe; as well concerning himselfe, as others: *wee know in part, and we prophesie in part, 1. Cor. 13. 9.* to which may be added also (as included in them) we judge but in part neither. And many daily and sad experiences teach us that Saints on earth are not Angels in heaven this way, able to put a difference betweene all light and  
 boofish and

and darknesse; betweene  
all error and truth: for  
then the whole generation  
should be knit together in  
the same minde, and in the  
same judgement, in all the  
things of God, whereas  
now they are little other  
then divided and scattered  
upon the face of the  
whole earth, about them.  
But the meaning of the  
rule is, that the simplici-  
tie, singlenesse, and up-  
rightnesse of the heart be-  
fore God, propounding  
to it selfe no other end  
whatsoever, but such as  
have a perfect confidence  
with the will, and glorie  
of God; are a rich and  
blessed advantage where  
ever they are found, to  
G enable

to enable a man to see and  
 to discern the smallest  
 line of partition that  
 runnes betwene error  
 and truth to divide them,  
 and that especially upon  
 this ground, and for this  
 reason: because, such a  
 man hath no need of, hath  
 no occasion to use the  
 helpe or furtherance of an  
 error, in as much as the  
 truth it selfe is abundant-  
 ly serviceable and suffi-  
 cient to iustifie, maintaine,  
 and bears him on in all  
 his ends and purposes;  
 whereas men that have  
 sinister and un sanctified  
 ends in their eye, wanting  
 support and strength are  
 from the truth, in the na-  
 tive puritie and simplicitie

old

O

of

of it) have a strong temptation and engagement upon them; *Acheronta mouere*, to seeke shelter and sanctuary under the wing of error, and so to pervert and accommodate the truth, as *Ahab's* servants would have done by the Prophet *Micah*, 1. *King*. 22. 13. that so it may go along with them in the way of their desires, and not prophetic euill against them.

6. 10.

10. Besides this, it appeareth from the Scriptures; that such men as wee now speake of, men that are most sincere, and

uncorrupt in their ends,  
 have a speciall prerogative  
 this way given them by  
 God, viz. of seeing God  
 in his word and truth, with  
 more fulnesse and cleere-  
 nesse of manifestation,  
 then other men. *Matthew*  
*5. 8. Psal. 119. 125.*  
 Thus much by way of di-  
 rection and advice to  
 know when there is speci-  
 all occasion, to looke a-  
 bout and consider, whe-  
 ther the truth bee not in  
 danger, and stands in need  
 of our helpe to defend it.

CAP.

## CAP. VIII.

*A brieft confutation of that opinion, which teacheth that God may bee truly served, and men saved, in any Religion.*

## §. I.

**T**O come to Application, the use of the point is foure fould.

First, for confutation, if this be the dutie of all Christians to stand out & to contend so zealously, so earnestly for their Faith, and truth of the Gospel, and not to suffer it to bee taken from them; then doubtlesse this treads



downe the strength, and cuts the sinewes of that opinion which some have maintained, that God may be truly served, and men saved in any Religion whatsoever, maintained, or professed in all the world; such mens charity is as irreligious and unfavorie, as was that of *Corah*, *Daiban*, and *Abiram*, that challenged *Moses* and *Aaron*, for taking too much upon them; seeing all the congregation was holy, even every one of them, and the Lord among them: so say these, all the world is holy, even every Nation, and every Religion professed in it; let me say this one thing, that this

this spirit of confusion  
that labours to shuffle all  
things together, and to  
destroy the excellencie of  
things that differ, is that  
spirit which the God of  
judgement most hateth  
and abhorreth.

What necessity can  
be imagined why there  
should bee such striving,  
such wrangling, such con-  
tending, such laying hold,  
such ingaging mens selves  
for one kinde of Faith;  
if all the Faiths the world  
over will serve mens turns  
as well? Men doe not use  
to trouble themselves;  
or put themselves to  
G 4 straights

straights and difficulties  
 for obtaining any thing,  
 when they may have their  
 turnes served with ease.  
 This was the argumēt that  
*Pharaoh* used to *Iosephs* fa-  
 mily, that they should not  
 trouble or cumber them-  
 selves in their remove  
 with their stuffe, because  
 all the good of the Land  
 of *Egypt* was before  
 them, and was theirs; that  
 so they might bee suffici-  
 ently provided for there,  
 without further charge or  
 trouble: so, who needs  
 trouble himselfe, or indan-  
 ger himselfe, or to contend  
 for one Religion; if all  
 the world before him, or  
 any Religion hee can fall  
 upon in it, had the like  
 certaine

certaine safetie. This is  
the argument which *Paul*  
likewise useth to dissuade  
Christians from eating  
that which was sacrificed  
to Idols in case of of-  
fence, or likelihood of  
offence; because (saith  
he) *the earth is the Lords,*  
*and the fulnesse of it;* as if  
hee should say, the Lord  
hath meate enough for  
them besides all the world  
over, that would nourish  
and preserve their naturall  
lives and healths, as  
well as that which was sa-  
crificed to Idols; and  
therefore there was no ne-  
cessitie to presse upon the  
eating of that; it had  
beene more tolerable if  
the Lords provision for

his family had beene all  
spent beside: so say I: to  
set up any such opinion  
in the Church, that there  
may be safetie and salvati-  
on, as well in any other as  
in the Religion of Jesus  
Christ is to destroy the  
necessitie of this dutie of  
contending for this Faith.  
And on the contrary, to  
presse the necessity of this  
dutie, is the throwing  
downe of every such i-  
maginations, whether men  
of this opinion, by run-  
ning, or contending with  
God, have wrested from  
him any more names  
whereby to bee saved, so it  
is: sure we are, that there  
is given none other name  
under heaven, whereby to  
be

bee saved; but onely the  
name of Jesus Christ.  
As 4. 12. There have  
beene, and still are many  
names given by Sathan  
for men to perish by eter-  
nally: but to bee saved by,  
there is onely one given,  
and that by God (as Peter  
affirmeth.)

2  
~~pointed out all Christians to~~  
~~concerned thus carefully for~~  
~~their Faith, then from~~  
~~hence we may receive full~~  
~~justification, concerning~~  
~~the counsels and~~  
~~solutions of many~~  
~~and confessions, both of~~  
~~ancient and later times,~~  
~~illustrating things given~~

## CAP. IX.

The resolutions and practises  
of Martyrs and Confes-  
sors, both ancient and  
moderne, justified in an  
use of instruction from the  
Doctrine.

## §. I.

**S**Econdly, for instructi-  
on, if it bee a dutie re-  
quired of all Christians to  
contend thus earnestly for  
their Faith, then from  
hence we may receive full  
satisfaction, concerning  
the counsels and, re-  
solutions of Martyrs  
and Confessors, both of  
ancient and later times, in  
suffering things grievous  
to



to be borne in all kindes ;  
losse of goods, friends,  
credit, libertie, life, and  
all; in the cause and ser-  
vice of this their Faith,  
many may please them-  
selves with conceits of  
folly and unadvisednesse  
in such men, as it was a  
speech full of unsavorie  
prophanesse : that the  
Martyrs who suffered in  
the dayes of Queene  
*Mary* dyed like fooles ;  
whereas indeed it is a  
point of the greatest wis-  
dome in the world to doe  
what God hath comman-  
ded ; and the harder any  
commandement is, and  
the more contrariety it  
hath to flesh and blood, so  
much the greater wise-  
dome



done it is, to obey.

§. 2.

It is not any distemper  
in the judgement or spirit  
of a man to favour the  
things that be of God, and  
not of men: Bee faithfull  
to the death, saith our Savi-  
our to the Church, of  
Smyrna, Rev. 2. 10. and I  
will give thee a crowne of  
life. Certainly our Savi-  
our promisseth wages in  
full proportion to the  
worke; yea, good measure,  
heaped up, pressed downe, and  
running over: therefore  
there can bee no follie in  
accepting his conditions,  
but an excellencie, and  
depth of wisdom. To  
part

part with mens lives for nothing, to make no friend with them when they goe, to dye cowards; this (in Scripture language) is to dye like fooles, as in that of David concerning Abner, 2. Sam. 3. 33. *dyeed Abner as a foole dyer he* that is, basely and cowardly; and to this purpose is that of our Saviour in the Gospel: *hee that will save his life shall lose it, hee that will save it; that is, hee that will set it downe with himselfe that he will not part with it as long as hee can keepe it; let the occasions of heaven, and the Gospel stand in never so much need of it, and call never so loud and earnestly*

nestly for it, such a man  
(saith Christ) takes a  
course wholly to lose it,  
to make nothing of it, and  
so it is true of credit, e-  
state, libertie, and there is  
no way to entaile them  
upon our selves for perpe-  
tuitie, but only in the way,  
or by a deed of consecra-  
tion : behold saith *James*,  
5. 11. *we count them happye*  
*which indure*; and except  
wee judge and walke by  
the same rule, we give evi-  
dence against our selves,  
that we are not of the *Israel*  
of God.

CAP,

## CAP. X.

wherein three sorts of men  
are found offenders by  
the Doctrine delivered,  
and reprov'd according-  
ly, with an objection an-  
swered.

## S. I.

**A** Third use is for re-  
prooffe, if this bee a  
dutie bound upon the  
conscience of every man  
that calls himselfe a Chri-  
stian, earnestly to contend  
for his Faith: then there  
are three sorts of men  
here to be reprov'd.

First, such as are igno-  
rant what their Faith is,  
what

what that Doctrine is, for which they ought to contend. If they contend, it must be for they know not what; their service to God in this case cannot be any reasonable service, and therefore not acceptable to him: were it likely they would come forth in such a case, to helpe the Lord against the mightie; but little hope there is that such as these should joyne with Michael in this great battle against the red Dragon: if men know what their ease, and peace, estates, and credit in the world meane, and not what their Faith and Religion meanes; they will never indanger the one to relieve

lieve and support the other: men are readie to speake evill of what they know not, but to suffer evill for what they know not, there is not one of a thousand will doe it.

§. 2.

2. A second sort to be reprov'd, are such as having some knowledge of the truth, yet are of a lukewarme temper, they have no list to stir or be active in this great and solemne quarrell of the truth: loth they are to ingage themselves in the defence of it: if Christ will have their service (*in deliciis*) something hee may have of them,

them, but in *Costris* they  
 are not for him: *Deborah*  
 in her song sang concer-  
 ning *Rubens* declining, the  
 common service in the  
 warre against *Sizera*, that  
 the divisions of *Ruben*  
 were great thoughts of  
 heart, *Iudges* 5. 15. wee  
 may say truely that the di-  
 visions of these men are  
 unworthie and base  
 thoughts of heart and po-  
 litique and worldly-wise  
 thoughts of heart, which  
 prevaile with them, to de-  
 cline that great and ho-  
 nourable service of *Jesus*  
*Christ*, and his Church;  
 this contending for the  
 truth. They can warre ac-  
 cording to the flesh (as  
*Paul* speakes) let but their  
 health,

health, their credits, and estates provoke them: here they are men of action, and soone up in Armes; here they will put forth themselves to the best; here are no thoughts of heart at all to move them, to decline any such warre: But for their Faith, let that be never so injuriously dealt withall, invaded, wasted, new moulded, turned upside downe, and fashioned over and over, and let men take from, put to, exchange, the gold, silver, and precious stones of the Gospel, for the wood, hay, & stuble of the Doctrines of men, like *Gallio*, they care for none of these things



things, there is no roome  
neere their hearts to lay  
such things as these too;  
all that Region is taken up  
with other thoughts, cares,  
and lusts: well, their  
doome is set, and the  
booke is opened; it will  
come to passe that Christ  
will spue them out of his  
mouth; that is, will so  
cast them off, that they  
shall never be fit to bee re-  
ceiued againe; as that  
meate which is once taken  
downe, and not digested,  
but comes up againe; no  
man will ever make meate  
of it the second time.

Gal. 3.  
The Galatians  
for none of these

§. 3. Thirdly, A third  
sort yet obnoxious to a  
deeper and sharper re-  
prooffe then these, are men  
that not onely refuse to  
contend for the truth, but  
bend their strength and  
might, wit, learning, rea-  
ding, authoritie, interest,  
and all they can make a-  
gainst the truth. As all  
Hereticks, opposers, and  
destroyers of the Faith in  
all ages have done, with  
such as have been their A-  
bettors; & given the right  
hand of fellowship to  
them, such as with *Jannes*  
and *Jambres* resisted *Mo-*  
*ses*, laboured to suppress  
the

the truth, and wrest it out of the hands of those who held it forth unto the world, (by sword, by fire, and other engines of crueltie) and desperate wickednesse.

§. 4.

4. Many there are that have mens persons, as *James* speakes, in admiration (yea, and opinions too) for advantage sake, for preferment sake, men that as *Plato* said of Sophisters in his time, *οὐ μὲν σοφιστὰς μακάριον, ἀλλ' ὅτι ἀποβόηται ἑσθὴν* men that do not so much waigh or consider what truth is, as what way or course of Religion is

is in request : and seeme  
to have as many futes in  
Religion, as some men  
have of apparell, to shift  
and change out of one in-  
to another, as the times  
they live in, change or  
alter : as *David* speakes of  
*Doeg*, *Psal.* 52. 4. *Thou lo-  
vest all destroying, or devour-  
ing words, oh ! deceitfull  
tongue ;* so may wee say of  
many, they love all rising  
words, all opinions that  
will draw preferment after  
them, their judgements  
and consciences can close  
without scruple with  
them : all such words they  
love, true or false ; and  
the truth is that, that is  
the best use that many  
make of much reading,

H

and

and great learning, to furnish themselves with variety and choyce opinions (as there is scarce any tenet or opinion in Religion now held, but what may bee found to have beene held, by some heretofore) not so much to compare and examine what is the truth, but that they may bee able to colour any erroneous tenet, which best serves their turne for present advantage, with pretence of antiquitie, that so they may not once bee suspected to flatter, (the present) but onely to reverence and honour the former ages.

## §. 5.

5. But it may bee objected, that many are charged to bee enemies to the truth, who stand stiffe upon the purgation, and are ready to returne the challenge upon their accusers, with as much confidence as *Eliab* did upon *Ahab*, who told him that it was not he, but it was himselfe, and his Fathers house who troubled *Israel*: so, many that are accused for undermining the truth and Religion, will reject the crime with great indignation, and strike through the loynes of their accusers. Therefore who in

this case shall bee judge where the guilt lies? To this I answer, (besides the rules formerly given to guide mens judgements in discerning truth.)

## §. 6.

6. First of all, it is no argument at all of innocencie to disdaine a charge or imputation, as we see those *Jewes, Iohn 7. 20.* being challenged by our Saviour, that they sought his life; they rejected the imputation upon as high tearmes as might be: *thou hast a Drvell, who goes about to kill thee?* as if the charge had not beene onely untrue, but had

had had as much of the  
venome or poyson of the  
lye in it, that such a quan-  
tie could not have beene  
cast forth, but out of the  
mouth of the Serpent  
himselfe immediately,  
and yet for all this high  
language the imputation  
stuck close to them, and  
was (and so proved it selfe  
in time) most true: and  
so may it be in this case;  
such as are most zealous  
in their purgation, may be  
deepest in the condemna-  
tion notwithstanding.

S. 7.

7. Secondly, if men  
desire to stand upon such  
tearmes of innocencie and

H 3      inte-



integriry this way, if the Judge protest hee never hath, nor ever meant to corrupt judgement, then why are bribes taken? And what becomes of the causalitie, or efficiencie of these? For these have their effects upon men; yea, upon men that most indisposed otherwise, to be wrought upon, as the holy Ghost, that perfectly knowes the nature, and efficacie, and operation of all things, testifies, *Deut. 16. 19. A reward blindeth the eyes of the wise, and perverteth the words of the just: it blindeth not onely such eyes as are halfe blinde already, and so might easily be made blinde altogether*

ther; neither doth it pervert onely the words of such as are naturally inclin'd to injustice & doing of wrong, but even of the just themselves, now suppose the blinde man were never so confident of his way that he was right, the words of his confidence were scarce worth the weighing; when men have suffered the eyes of their judgements to be blinded with honour and inordinate desires of preferment, covetousnesse, envie, contention and the like confidence, and peremptorinesse in such men is rather to be suspected. We say of blinde men that they doe *fortius impingere,*

H 4      stumble

stumble more strongly.

§. 8.

8. Men that resolve thus, and say thus with themselves; I will runne a course of preferment, I will seeke to raise my selfe in the world, but I will keepe a good conscience too: I will not suffer my judgement to be perverted; doe as if a man, when he is awake, should promise himselfe what his dreame should be, when hee is fallen a sleepe: many like *Jonatham* follow the chase close till they come where honey is, and there they breake their ranks, and give over.

§. 9.

§. 9.

9. Thirdly and lastly, the complaints, and teares, and sorrowes, of godly men for the losse of truth, or corruptions at any time brought in, in matters of Religion; these may determine whether such men bee depravers of the Faith or not: But you will say, such may complaine without cause; many mens feares, yea and griefs too, may be superstitious, and worse then either the harme or danger that occasion them. I answer, to doe so, to complaine without cause, were worse then that which the beast  
H 5 doth.

doth, as *Iob* 6. 5. Does the wilde *Ass* bray when he hath grasse? Or doth the *Oxe* low over his fodder? If the generation of the righteous (as *David* calls them) consent in any thing (I doe not say if some particulars of them) but if the generation, that is of the maine bodie of such men doe consent in any thing, their unanimous and joynt cariage or behaviour is sufficient (ordinarily) to determine matters of this nature: and *David* more then once, resolves the ambiguities of his thoughts, and spirit into their judgement. Then (saith he) should I condemne the generation of the

the righteous; or (as the last Translation hath it) *Behold I should offend against the generation of thy children.* Implying that no carriage of his, no apprehensions, were like to be found and justifiable, wherein he should oppose or gaine-say the generall vote of the righteous; though *vox populi*, the voyce of the people, be not alwayes *vox Dei*, the voyce of God : yet *vox populi Dei*, the voyce of the people of God is (for the most part) the voyce of God.

*Pf. 73.15.*

CAP.

## CAP. XI.

*Containing a briefe exhortation, to inquire diligently into the truth, that men may know what they ought to contend for.*

## §. I.

**A** Fourth and last use, is of exhortation, and that to two duties, the former to make way, and to prepare for the later. The first dutie is, that wee would inquire after the truth, that we would take paines, and use diligence to informe our selves, what it is that we may not contend for error, nor sacrifice

fice to an Idoll (as many doe.) The second, that we would earnestly contend for it, and seeke to uphold it, when we cleerely understand what it is. In few words acquaint we our selves with the truth of God, and labour to know the straight wayes and paths of it. Imitate the Angels, 1. Pet. 1. 12. that is, bend and bow your selves towards the things of Jesus Christ, that you may lay the eyes of your mindes and understandings close to the secret veynes, and spirituall conveyances of the great mysterie of godlinesse, and so be the better able to discern and judge when



when the faire and beautifull wisedome of God therein, shall bee any wayes blemished or misfigured by any offer, or attempt made to incorporate the wisedome of men with it. Thinke we thus with our selves, that those abilities of reason, judgement, understanding, which are given us above other creatures, are chiefly given for this end, that by these we might bee capable of the knowledge of God and of this truth, bee earnest with God to get the fleshy tablets of our hearts written with that Doctrine, and principles thereof, which is according to godlinesse, by the finger.

finger of his spirit.

§. 2.

2. They that will shew themselves men in this conflict, had not need bee children in understanding; it is our reasonable service that is here required of us.

God would have us know both what it is wee contend for, and what it is we oppose; the goodnesse and beautie of the one, and the droffinesse and basenesse of the other.

*why callest thou mee good,* saith our Saviour to the Ruler in the Gospel, *Luke 18. 18.* not that hee did reject the tearme or title, or refuse to owne it because

cause it was not his due: (for hee was God, to whom hee did acknowledge it was due) but because he would not receive it by way of complement, hee knew the man did not yet beleieve that he was God indeed, and therefore did not care to bee honoured by him as God; so God would have us first know what truth is, and what is the glorie and brightnesse of it, and then our contending for it shall be highly accepted.

§. 3.

3. To honour his truth with that honour that belongs to it, and not to know that is the truth which a man so honoureth; this is but like the Athenian inscription, to the knowne God: Therefore labor we to make our selves so many *Apollo's*, mightie in the Scriptures.

*Acts* 18. 24. for so wee shall both know what to contend for, and bee able also *disputare* to quit our selves like men, able to confute the adversaries of the truth mightily, as it is said in the same place as *Apollo's* did the *Jewes*; he

he carried the truth cleere  
away before him with  
great evidence and power.  
But I leave this and  
come to the latter dutie;  
to the urging and pres-  
sing whereof the Text  
more directly leades  
unto.

**CAP.**

CAP. XII.

*An exhortation to contend  
for the truth, with six se-  
verall motives or consi-  
derations provoking there-  
unto.*

§. I.

**W**E see, and have  
heard that it is  
the perfect and expresse  
will of God, that wee  
should all earnestly con-  
tend for the truth of our  
Faith, for the truth of the  
Gospel, and therefore suf-  
fer this word of exhorta-  
tion to take place in us.  
Let us take the courage  
and resolution of valiant  
men

men upon us, and bee in-  
treated to become good.  
Souldiers of Jesus Christ,  
and hold fast the truth we  
have received. Let us not  
be remisse and loose in a  
dutie of that high impor-  
tance, as we will answer to  
our Captaine at the perill  
of our salvation at the  
great day. If we finde our  
heart averse from this ser-  
vice, dull and heavie with-  
in us, use meanes of pro-  
vocation, and let not the  
motion die in our  
breasts. To quicken our  
selves in this case we may  
use these and the like mo-  
tives.

6. 2.

## 6. 2.

2. First consider, that except we contend in this case, and shew our selves men; yea, and more then men : this Faith of ours will bee laid waste and utterly destroyed by the enemies of it, our Gospel will soone become another Gospel, that Jesus which hitherto hath, and yet is, (blessed bee God) and long may be preached amongst us, will bee exchanged for another Jesus that cannot save us; and let mee say this unto you: the chang is sooner made then men are aware of, Saint *Paul* was jealous of



of the *Corinthians*, lest this sore and heavie judgement had befallen them, 2. *Cor.* 11. 3. lest their mindes should be corrupted from that simplicitie which is in Christ. The simplicitie of the Gospel is the life and power of it: and yet in regard of such a propertie in it, it is fearefully obnoxious to corruptions from men. The truth of the Gospel will not remaine and abide with us, except it be contended for: Sathan will not suffer us to possesse so rich a treasure, except wee see the house of our defence somewhat high; except wee hold fast our Crowne it will bee taken from us. §. 3.

## §. 3.

3. Saint *Paul* gives this reason to the *Galatians*, why he so stoutly stood it out against those false brethren, that were craftily sent in to bring them into bondage, and would not give place to them, no not for an houre; namely, that the truth of the Gospel might continue with them, *Gal. 2. 5.* Implying that all had beene gone, all lost in a moment, had not *Paul* risen up as a man of warre for the defence of the truth: so our Saviour willeth the Church of *Philadelphia*, *Rev. 3. 11.* to hold fast that which shee

shee hath, lest another take her Crowne; that is, if shee did not contend for, and hold fast the truth of the Gospel, which for the present was taught and established in that Church (which was her Crowne, or would be her Crowne, if she kept it) it would fall to the share of some other Church or people: for commonly when the Kingdome of God is taken from one place it is given to another, because God will shew his libertie and freedom this way; or that he can better accord with meere strangers then with old friends, that are declined and fallen in their affections.

## §. 4.

4. Secondly, consider that if we lose our Faith, if the truth of God miscarries with us, wee lose the presence of God, and cause him to forsake his former habitation among us; for God and his Gospel goe together, and make their abode together, throughout the whole world: wee know the Scriptures plainly teach us, that the Nation or people, that is without the true knowledge of God, is without God in the world, *Eph. 2. 12.* that is, have no interest in God, and cannot reckon him

*inter bona sua*, as any part of their goods or possessions: God is to them no God, except it bee to punish or destroy, so *Zachary* 8.23. prophecieth, that men out of all Nations should take hold of the skirt of him that is a Jew, and should desire to goe with him, because wee have heard that God is with you (say they). Now how or why should God bee with them? namely, because they had the true knowledge of God according to his word, as on the contrary, 2. *Cron.* 15.3. it is said that *Israel* was without the true God, so long as they wanted the true knowledge of him,  
God

God dwelling only where  
he is knowne.

§. 5.

Now then consider what  
an invaluable losse wee  
shall gaine, to suffer the  
great God of heaven and  
earth, whose truth and  
faithfulnesse have alwayes  
bin shield & buckler unto  
us, to depart out of our  
land, woe unto them (saith  
God himselfe by his Pro-  
phet concerning *Israel*)  
*woe unto them when I de-  
part from them, Hosea 9. 12.*  
what will wee doe in the  
day when our wall of fire  
shall be removed from be-  
ing round about us : shall  
we not be left as a prey to

all miseries, judgements,  
and calamities? May  
not all the world serve  
their turnes out of us?

§. 6.

6. What is a Citie,  
people, or Nation,  
forsaken of their God,  
but as a dead carcase when  
the spirit of life is depar-  
ted, and presently begins  
to corrupt, and putrifie,  
and cast forth a smell, and  
so calls all the birds of  
prey (even from a farre) to  
teare and to devoure?  
This I take to be the mea-  
ning of that place in the  
Gospel: *where the carcase*  
*is, there will the Eagles bee*  
*gathered together, Mat. 24.*  
28.

28. compar'd with *Luke*  
27. 37. It is cleerely spoken concerning the destruction of *Ierusalem* upon Gods departing and forsaking that Nation, who whiles he continued in the midst of them, was as a spirit of life unto them; and so long their enemies had no minde to seeke their destruction, or to prey upon them; as the Eagles, Vultures, and other birds of prey, have no thoughts or desire of seizing upon wild beasts, whilst they live in their strength: neither doe their bodies send forth any ill savour, to invite and call them to the prey till they bee dead,



and begin to putrifie: So whilst God was present with *Ierusalem* in the fulnesse of his grace; her enemies had no hearts to thinke of making prey or spoyle of her: but when hee who was her life (God I meane) departed out of her, shee presently beganne to putrifie; and the *Romans*, her enemies (significantly intimated by the Eagle, which was their ensigne or colours in the warre) soone sented her putrifying carcase, and were gathered together against her, and devoured her.

But as well for further illustration of this exposition of the last cited  
Scriptures

Scriptures, as for strengthening the motive in hand, I desire that these passages may be looked upon, and diligently considered and compared together.

*Numb.* 14. 9. *Deut.* 1. 42.

*Deut.* 7. 21. *Deut.* 13. 17.

*Judg.* 16. 20. 21. *Psal.* 46.

5. *Psal.* 71. 11. *Esa.* 27.

11. *Ezech.* 19. 4. *Ezech.* 35.

10. And lastly the *Geneva* note on *Gen.* 2. 17.

### §. 7.

7. Thirdly, consider if we will contend earnestly for the truth (as we have been directed) we shall have assured successe; our enemies shall never say in triumph against us, be-

hold wee have prevailed ,  
wee shall bee able to re-  
scue the truth, out of the  
hands of all gaine-sayers,  
and of all the powers of  
darknesse. If we will buy  
the truth at Gods price, no  
man shall have it out  
of our hands : if wee bee  
willing to cleave to it, and  
live with it , God will ne-  
ver put us asunder by a  
strong hand : *hold fast*  
(saith our Saviour to the  
Church of *Philadelphia*)  
lest another take thy  
crowne; implying, that  
holding fast will prevent  
it; thy crowne shall al-  
wayes stand upon thy  
owne head, if thou wilt  
keepe thine owne (as wee  
say) if thou wilt set thy  
foote

foote to the foote of the  
adversarie, and not let him  
carry away the truth, ex-  
cept hee carry away thee  
too, or something of thine  
with him.

§. 8.

8. Continue (saith St.  
Paul to the *Philippians*) in  
one spirit, and one minde,  
striving together for (or  
with) the Faith of the  
Gospel, and in nothing  
feare your adversaries,  
*Philip. 1. 27. 28.* if wee  
will not contend, if wee  
will make no resistance a-  
gainst Sathan, then will he  
tyrannize over us, and im-  
poverish us of our great  
treasure, and bring us to a  
I 5 morsell

morsell of bread, hee will triumph in the ruines of the truth, and of our soules together, but if wee will resist him in this case, we know what the holy Ghost promises, who knowes Sathans depths; and tels all his secrets, that he will flee from you: *James 4. 7.* if hee findes resistance, so that hee cannot speede presently, or suddenly as he desires, hee stands upon thornes (as we say) he must not lose time, hee hath but a little left; hee will away to others, where he hopes to bestow his time and temptations to better purpose.

For as much as hee is a  
 good man, hee will not  
 be so easily overcome. *9.*

## §. 9.

9. Consider that if we will come forth and shew our selves men in this conflict for the truth, and partake in this most noble and honourable quarrell of the Gospel, against the world; wee shall share with Jesus Christ in his glorie, and triumph in the day of his great victorie, against Antichrist and his Angels, and followers: yea, (that which mee thinkes should bee the most sutable encouragement under heaven, to the spirit of a Christian right bred) the successe and glorie of that great victorie

victorie of the Lambe  
over the Beast; shall bee  
divided between the Cap-  
tain and the Souldiers, and  
is in part ascribed to the  
faithfulnesse of those that  
bee with him in the bat-  
tell, *Rev. 17. 14.* these  
shall fight with the  
Lambe, and the Lambe  
shall over-come them;  
for they that are with him  
are called, and chosen, and  
faithfull. Cast but an eye  
upon this glorie, and it  
cannot but fill us with the  
highest courage and reso-  
lution for this service.  
*That which yee have already,  
hold fast till I come (saith  
Christ to the Church of  
Thyatira, Rev. 2. 25. 26.  
For hee that overcometh,  
and*

and keepeth my workes unto  
the end, to him will I give  
power over Nations. The  
world is at his feete, whose  
heart will but serve him to  
looke the Devill and his  
terrible ones in the face,  
when they goe forth to  
battle against the truth

6. 10.

10. Fifthly, consider  
that if wee will therefore  
decline this warfare be-  
cause it must bee underta-  
ken at our owne cost and  
charges, wee may sustaine  
losse in ourestates, losse of  
friends, credit in the  
world; our liberties, our  
lives, &c. Consider, I say,  
and consider it againe ( it  
is



is a waighty and most important truth) that all these may (may, yea must) lose and part with, it may be upon harder and worse termes a thousand-fold; upon better and more honourable, and with more advantage to our selves; then in this warfare; impossible it is that ever wee should : Mee thinke this motive should cut off all reasonings and gaine. sayings of the flesh. If the flesh in any kinde should plead to bee spared or excused from this warfare, it should not onely plead against the spirit, but against it selfe also. Therefore for such stufte as this, regard it not : loe, the whole

whole Kingdome of hea-  
ven is before us, and is  
ours.

§.

II.

II. Suppose that God at  
anytime should cal for thy  
service herein, & thou seest  
thou canst not serve with-  
out expence of thy estate,  
abridgement of thy liber-  
tie (it may be) danger of  
thy life, and thou makest  
answer, no: thou wilt see  
what will become of the  
truth otherwise. It may  
be the verie next day (for  
ought thou knowest, with-  
in a shorter space) God  
will suffer that great ex-  
tortioner death, to spoyle  
thee of thy life, and then

(as

(as God saith to the foole, Luke 12. 20.) *whose shall all these be?*) Where is thy estate? Where libertie? Where credit? Where friends? Where life? all is lost for ever: whereas, if thou hadest beene willing to have made over these things by such a Deed of gift (as hath beene spoken of) into the hands of God, they had beene safe for thee for eternitie. There is no way else in the world for these mortall comforts, to put on immortalitie, the outward and corruptible good things, to put on incorruption; but only to make a consecration of them to him that is  
immortall

immortall (as the Scriptures everywhere teach.) If thy goods be otherwise spoyled, thy libertie restrained, life taken from thee; God will not regard thee, nor take compassion on thee: It may be he will value thee and thy life at as little, as thou doest him and his truth: hee will sell thee for nought, and take no money for thee (as *David* speakes) that is, hee will not so much as punish, or shew any judgement upon those that shall oppresse thee, or destroy thee.

## §. 12.

12. A Father that hath given an estate to a sonne that is improvident, and wastes it with riotous living (as the Prodigall did) regardeth him not, casts him off, and suffers him to taste of want and all extremitie. But if hee so layes out his stocke to make still a returne and increase, the Father delights in him : so doth God with men; those that will wisely and providently dispose of such mercies as hee hath given them, so that though they be out of hand for a while, yet they are still returning  
and

and comming in againe,  
*such are his delight,* and  
men of his affection:  
but for those that so order  
and mannage their present  
estates and comforts in  
the world, that they whol-  
ly perish at last, and  
are never heard of more,  
nor seene in any returne of  
good, his soule abhorreth:  
hee loveth to see his chil-  
dren wise in their genera-  
tion, And in this sense,  
I conceive that of our Sa-  
viour to bee understood,  
*Iohn 10. 17. therefore*  
*doth my Father love mee, be-*  
*cause I lay downe my life, that*  
*I might take it againe: that*  
is, because I lay it downe  
so, in such a way, upon  
such rearmes of obedi-  
ence,

ence and submission to his will, that I may in equitie and justice receive it againe : wee cannot thinke our Saviours meaning should bee, that therefore God should love him for a simple and bare intent of resuming his life again upon death (for who would not desire to live againe, in case he should dye; that's rather nature then commendation, or matter of love) but this is that that God did love him for, that he was carefull and willing to dye with that abundance of zeale to the glorie of his Father, and abundance of love to his Church and chosen; that his life by  
no

no Law of justice or equitie could bee kept from him, but must be restored to him againe.

§. 13.

13. So, for us to part with any thing we have in such a manner, as that wee cannot take it againe, which is properly to play the Prodigals, and to waste what wee have : To part with our money, libertie, lives, grudgingly, unwillingly, to serve our own turns, &c. The Lord regards it not, but if wee part with them so, that we may take them againe, that God may with justice, equitie, and truth, restore



restore these unto us in due time with advantage; this is that that he loveth, and for which he taketh a holie delight and contentment in us.

§. 14.

14. Besides, oft times when a man hath dealt basely, and unworthily (in this kinde) with the Lord and his truth, and hath loved the wages of unfaithfulnesse : as (for the most part) God himselfe taketh no pleasure in such a mans person; so is it a just judgement of his upō the man himself, that he should take little pleasure in himself afterwards,  
nor

nor in what hee saves by  
this unfaithfulnesse unto  
the Lord.

§. 15.

15. Sixthly (and last-  
ly) consider that if wee  
will contend for the truth  
as wee ought, whilest the  
brunt is not so sharpe,  
whilest the dutie of con-  
tending is upon easier  
tearmes then bloud, wee  
may bee excused from the  
necessitie of a more fierie  
contention : our estates,  
our liberties, our prayers  
seasonably bestowed in  
this service, may possibly  
excuse our lives. I con-  
ceive this to bee the mea-  
ning of that - promise  
made

made to the Church of Philadelphia, Rev. 3. 10. Because thou hast kept the word of my patience, I also will keepe thee from the houre of temptation, which shall come upon the whole world, to try them that dwell upon the earth. Philadelphia (it seemes) had beene faithfull, and stood close to the Gospel, when it was opposed, but not with so high or bloudie a hand of opposition, as it was like to be afterwards generally: and therefore Christ promiseth her, in consideration hereof, that when the sharp and fierie storm and tempest of triall, should fall round about her upon the Christian world,

world, the should finde  
covert and shelter from it.

---

CAP. XIII.

*Shewing in what manner, and  
with what weapons, the  
truth is to be contended for.*

§. I.

**I**F you desire (in the last  
place) to know, and to  
be directed how, and in  
what manner, and with  
what weapons, this holie  
warre is to be under-taken,  
and truth contended for:  
I answer, there are sixe  
things especially (besides  
others of more obvious  
consideration) to be done

K in

in it, as time and occasion  
shall require.

First, men must contend  
for truth by teaching and  
propagating it in the  
world: the more copies  
wee write of it, the like-  
lier it is to bee prefer-  
ved; if one or some bee  
lost, others may remaine;  
therefore every man ac-  
cording to his calling  
must be diligent this way,  
to stampe the frame of the  
truth upon the judge-  
ments and understandings  
of those that are under  
their hand, and commit-  
ted to their charge.

§. 2.

2. A childe or a servant  
well

well grounded, may be instrumentall in spreading the truth farre into the world. *Abraham* had but one sonne according to promise, and yet by him his seede was multiplied as the starres in the heaven for multitude, and as the sands upon the Sea shore innumerable : what though thou hast no absolute promise, no certaintie of so gracious and full a successe, yet a possibilitie in this kinde especially quickned with some degree of probabilitie and hope should be a ground of incouragement and resolution to doe it : true, *wee must not doe evill that good may come of it* ; but

we may, and must doe good the rather, when more good may come of it.

§. 3.

3. We finde the holy Ghost inforceth many exhortations to many duties upon this ground of possibilitie, especially when it drawes one to a probabilitie or likelihood: God would have us in some cases to live by charitie (as it were) as well as by faith, and have us to expect and hope the best as well as beleeye that which is certaine, *Heb. 13. 2. 1. Cor. 7. 16.* Therefore let not this means of contending for

for the truth be neglected at any hand. As the Apostle (in the Scripture cited, *Heb. 13. 2.*) persuadeth men to hospitality or intertainment of strangers upō this ground, because some men unawares had received Angels: so it is good still to bee seasoning of those in whom there is no great appearance (for the present) children, servants, &c. with the principles of Gospel, knowledge, though it were upon this consideration alone, that we may unawares have our hand in furnishing the truth and Church of God, with such, who may prove like Angels in their mini-



sterie and service about  
the holy things of Jesus  
Christ afterwards.

## §. 4.

4. Secondly, men that  
be of abilitie for it, when  
they meete with occasi-  
ons and opportunities,  
futable to such actions,  
and endeavours, must vin-  
dicate the truth as *Paul*  
did among the *Galatians*,  
*Gal. 2. 5.* they must not  
give place or way to such  
as oppose it, or will stand  
up to pleade for *Baal*. If  
men of erroneous spirits  
finde mouthes to open a-  
gainst the truth, the chil-  
dren of light must finde  
mouthes to open for the  
truth.

truth. As one said, if  
 theeves will rise at mid-  
 night to murder men,  
 shall not men bee willing  
 to bee awakened to save  
 their lives? That promise  
 was made long since to  
 the Church; that every  
 tongue that should rise up in  
 judgement against it, it should  
 condemn, or (as the Original  
 hath it) should make  
 wicked. *Isaiah 54. 17.* The  
 meaning of the promise  
 may be, that Gods people  
 who should be all taught  
 of him, should have the  
 spirit of wisdom given,  
 that their enemies should  
 not be able to resist; but  
 they should confute and  
 confound them: we should  
 therefore here live by faith,

and gather strength from  
 such promises, and doe as  
*Cyrus* is said to have done,  
 when the propchies of *I-*  
*saiah* contained in the 44.  
 and 45. chapters were read  
 unto him; hee went with  
 great courage and resolu-  
 tion against *Egypt*: there-  
 fore we should endeavour  
 to be as so many *Apollos*,  
 mightie in the Scriptures,  
 and gird on the sword of  
 the spirit, and cause the  
 word of Christ to dwell  
 richly in us; that so wee  
 may bee able to grapple  
 with an adversarie when  
 he comes in our way, and  
 not suffer him to make ha-  
 vocke and spoyle of the  
 truth without contradi-  
 ction.

## §. 5.

5. Thirdly, wee must shine as lights in the world by innocencie and puritie of life, and make our selves patternes and examples unto others in the practice and exercise of every grace: this is a thing of speciall importance for upholding the truth. That Doctrine which makes men like unto God, cannot lightly be thought to bee any other then the truth of God, it can bee no mortall seede, out of which children like unto God himselve shall be borne; our innocent and pure conversati-

K 5

on

on will bee shield and buckler to defend thee: the truth, and religion is seldome wounded but through the sides of the sinfull lives of the professors thereof.

## §. 6.

6. If the truth and way of religion we professe be fruitfull in this kinde, if it bring forth many good workes, it is a blessing upon it, in such a respect as *David* esteemes that man blessed that hath many children, *Psal. 127. 4. 5.* such a man (saith he) shall not bee ashamed or afraid of his enemies in the gate, because he hath many seconds

conds to take his part, and to make good his quarrell: children of youth, saith hee, *are like Arrows in the hand of a Giant*, which by reason of the strength of his arme in the delivrie of them, must needs reach a marke at a great distance, so will the good life & unproveable conversation in professors of the truth wound the hearts of the enemies of religion, even a farre off, and of such as were never neere us, nor never knew our faces. The holinesse of our lives will be instead of miracles, men shall be compelled to say of our religion, as *Nicodemus* said of our Saviour, *Iohn 3. 2. no*

*man*

man can doe the miracles that thou doest, except God bee with him: no religion can produce such gracious and lovely wayes, except God be in it: doe we but manifest the power of godlinesse in our liues, we sufficiently manifest the Doctrine of godlinesse in our iudgements: these cannot be parted. If wee doe well saith *Peter*, 1. *Pet.* 3. 13. *who is hee that shall harme you: yea, if we doe well, who will or can harme us, or our religion: or if they do it with their tongues, yet will they honour both in their hearts, and then it is no matter. Take heed of the practice of the wicked; and men cannot*

cannot likely blame us for  
the error of the wicked.

§. 7.

7. Fourthly, men must  
countenance the truth, the  
teachers, abettors, and pro-  
fessors of it, this chiefly  
concernes the Magistrate,  
and men in place, and men  
of respect; it is a debt  
which such men owe by  
vertue of their place, to  
the truth and such as pro-  
fesse it, to bee ready to  
speake for either, and to  
stand up in the defence of  
both, and to shew respects  
of honour unto them  
when time require: as *Ie-  
hoshaphat* did to *Michaiah*,  
2. Cron. 18. 6. 7. doe well  
faith



saith Paul, Rom. 13. 3. so shalt thou have praise of the same; that is, of the powers, or men in authoritie: so God undertakes for those that are his Ministers in those places of power and authoritie, that men that doe well shall have praise from them, and be countenanced by them they should hearten the truth: As the influence of the Sunne and other Stars is ordain'd in nature to give vigour and life to trees, plants, and other sub-lunarie creatures: so is the face and countenance of authoritie sanctified by God for the cherishing and quickning of every good and vertuous way amongst

amongst those that live under them, for strengthening and refreshing all seeds of pietie and religion that are scene in the hearts of men. And on the contrarie their anger, and the cloude of the faces of such men are a proper meanes to dash and breake the strength and power of ungodlinesse (as *Salomon* speakes of the King, the chiefe of that ranke) *Pro.* 20.8. the King that sitteth upon the throne of judgement; that is, that executeth that great place faithfully, scattereth away all evill with his eyes: his verie lookes will breake the brood of evill doers.

## §. 8.

8. Therefore men that resemble God in power, should remember to imitate him also in that gracious rule of government, *Psal. 138. 6.* though the Lord be high, yet hath hee respect unto the lowly, but the proud he knowes a far off. A Magistrate that doth otherwise, that hath respect to the proud and wicked, and beholds the righteous and lowly a far off, doth in effect that which our Saviour saith is not to be done, hee takes the childrens bread, and casts it to the dogges.

## §. 9.

§. 9.

9. Fifthly, men must confesse the truth when they are examin'd or call'd to it, whatsoever it cost them: this is that will preserve the honour and estimation of truth in the hearts of men, and cause men to inquire more after it, when they see men of knowledge, and grace, and wisdom, so constant in the defence of it, when they see such round sums laid downe for it as mens estates, preferments, liberties, and lives, &c. willingly and freely, as if they that so bought it, boasted of their penie-worth. This

cannot

cannot but raise the estimation of it, this will make it a commoditie in request in the world when men will not sell it at any rate, but will buy it; y<sup>e</sup> *10.* This confessing of truth and suffering for it, this sealing of it sometime with blood, is that that hath preserved it safe and sound from depravation and corruption to this day, as God honoured the death of his Sonne, with the life and salvation of his elect, and those that beleeve; and this is said to bee a satisfaction to him, *Isaiah 53. 11.* so hath hee honoured

honoured and recompenced the lives, and all other losses, his children and faithfull servants have sustained in this world, with the life and preservation of the Gospel; which is indeed an abundant satisfaction to them. This is the fire from heaven which our Savior kindled, & will never out, so long as there is such fuell to maintaine it. Men may triumph beforehand in a rich & blessed securitie, that the life of the truth so fed and maintained, will be a long life, even for ever and ever. *David* would not drinke the water of the Well of *Bethlehem*, because it was the bloud (as hee said) of the  
the

the men that went in jeopardy of their lives, but powred it out unto the Lord. 2. Sam. 23. 16. 17. So men cannot (though they would) despise, or make common that truth which hath cost the lives of so many thousands to maintaine it.

§. 11.

11. Sixthly and lastly, there is one thing more which must be done by al, and that constantly, and continually, men must pray for the truth, and for the continuance and enlargement of it; men must quicken their hearts this way, and deale effectually with the God of truth, for his support and helping hand,

hand, that hee will still  
from time to time disco-  
ver the madnesse of men  
that resist the truth, and are  
men of corrupt minds and  
reprobate, as concerning  
the faith; that he would  
make it evident and ma-  
nifest to all men, that they  
may prevaile no longer,  
that so the Gospel may  
runne and bee glorified:  
men must take and beare  
the outrages and insolenc-  
cies of such against the  
truth, and doe by them as  
*Hezekiah* did with the let-  
ters of *Rabshakeh*, *Isaiah* 37.  
4. he spread them before the  
Lord, and prayd, and wept  
over them. And if God will  
not doe it upon other  
tearmes, let importunitie  
bee



be let loose, and set upon him; that will doe it though nothing else will, though hee were an unjust Judge, neither regarding himselfe, nor his own glorie, nor the good of his poore creature, yet this would overcome him. This is a meanes that is to bee plyed on all hands night and day. Divers particulars more might bee given in, by way of direction in this kinde: but if men bee sound within, and upright hearted towards the truth, their owne reines and consciences will sufficiently teach us what is to bee done for the maintenance of it, upon all occasions.

FINIS.





A  
SERMON  
PREACHED  
AT THE  
FVNERALL  
OF  
Mrs. ABBOTT  
IN St. STEVENS  
CHURCH IN  
Coleman-street  
*London.*

---

By IOHN GOODWIN Pastor  
of *S. Stephens* Coleman-street.

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LONDON,  
Printed by T. Cotes, for *Peter  
Cole*, and are to be sold at the  
signe of the Glove and Lyon in  
*Corne-hill* neere the Royall Exchange. 1641

A  
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FUNERAL

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St. Dunstons Church, and at all  
Booksellers.



A  
FVNERALL  
SERMON.

Luke 10. 42.

*Mary hath chosen the good  
part, which shall not bee  
taken from her.*

**T**He words in  
their depen-  
dence, are part  
of an answer  
given by Christ, to a  
kinde of exhortation,  
or contestation made  
with him, by a woman  
whose name was *Martha*,  
L 2 against

against her sister called *Mary*.

The case (in a word) was this. Our Saviour Christ (whether voluntary, or invited, is neither easie, nor much edifying to determine) comes guest-wise to visit a family, when hee knew hee should finde a little nest (as it were) of his friends together; *Mary* and *Mart**ha*, two sisters, and *La**zarus* the brother. That God which had made them of one house, had made them of one minde also in that house: and this minde wherein they agreed, and were as one, was the best and blesseddest minde of all: they

they were one in the faith and love of Jesus Christ. Notwithstanding the two sisters, however they accorded well, and were both as one in the maine; they were both (doubtlesse) children of the same light: yet (it seemes) they were of somewhat differing dispositions (or apprehensions rather, for the disposition ariseth from hence) in some particulars : Examples of which kinde of differences we see daily amongst those that are not onely truely, but even eminently, godly, and religious. *Martha* the elder sister, as is more generally thought, though *Mary* be



first named *Iohn* 11.1.) her apprehensions gave her, that shee should expresse her affection to her cleare Lord (her present guest) upon the highest & best termes, by bestirring her selfe about his entertainment, and taking care that all things might fall right here. *Mary* on the other hand, had another conceit (and that more spirituall, and of a further reach) with her, that she should best commend her selfe and her affection unto him, by being his guest, and feeding upon those lips of his, which were a tree of life to feed many: by setting her selfe downe at his feete, to  
heare

hears his preaching (as the text saith.) Now *Martha* apprehending, without all controversie, that shee was the woman at this time, and imployed about that which was fittest to bee done upon such an occasion; and that her sister was carelesse, and forgetfull of what best became her; and withall (as it should seeme) being a little jealous that her entertainment might suffer some losse and prejudice, and not fully answer that curious plat-forme, according to which shee had projected it, because there was none but her selfe to order and looke

after the carriage of it: *Martha* (I say) being strengthened with these apprehensions, comes to *Christ*, and addresseth her selfe unto him in these words: *Master*, carest thou not, that my sister hath left me to serve alone? bid her therefore that shee helpe me. Shee made little question, but that *Christ* had beene of her minde, and would have taken her part in this gentle quarrell against her sister. Only shee thought, that being taken up in discourse, he did not minde or observe the matter between them; and therefore she would bee a remembrancer unto him: and comes  
and

and pleades her owne insufficiencie to have things as shee desired to have them for his entertainment, and suggests, that if hee pleased to speake to her sister to helpe, shee was at very good leasure to doe it.

To this request of *Martha* to have her sister away from Christs seete, from hearing his word, our Saviour returnes this unexpected answer. *Martha, Martha, thou carest and art troubled about many things; One thing is needfull: Mary hath chosen the good part, which shall not bee taken from her. Martha Martha:* the duplication of the word, sheweth that his

L 5 spirit

Spirit was stirred within him upon the motion, and that his answer was serious and earnest in a high degree. *Thou carest and art troubled, &c.* as if hee should say : thou findest many things to take up thy time, and trouble thy selfe about that might well bee spared and left undone, and no man hurt, or the worse for it ; and in the meane time forgettest, and dost not consider that one thing, which is of Sovereigne necessity indeed. But *Mary* thy sister, shee remembers it, she considers what it is to learne the mysteries of heaven, and to take hold of the opportunities of eternall

eternall life. And therefore howsoever thou thinkest thou hast espied a Moate in her eye, and blamest her for doing what she doth : yet I discern her eye to bee single, and her sight cleare, and must approve of what she hath done. Mary hath chosen the good part, which shall not bee taken from her.

Of which part of the answer, there is a double exposition usually given, according to the one, the sense falls thus; *Mariers* part, is therefore the good part, and wisely chosen, because it shall for ever continue with her. *Shee* shall follow this her im-  
ployment

ployment in heaven,  
 where she shall bee taken  
 up and exercised in the  
 contemplation of God,  
 and of the great things of  
 his glory, all the dayes of  
 eternity. This is the in-  
 terpretation, that the Je-  
 suits, and Popish Exp-  
 tors generally magnifie  
 upon this place, onely to  
 vilifie and beate downe  
 (as not onely their man-  
 ner, But profession also  
 is) the interpretation  
 which Calvin gives,  
 which yet (doubtlesse) is  
 the best and truest, and de-  
 livereth out the sense thus:  
*Mary hath chosen the good  
 part, which, &c.* As if hee  
 should say: in as much as  
*Mary hath done wisely,*  
 and

and made a good choyce for her selte, it shall not be taken away from her by me, I shall no wayes put her by it, or advise her to make any other choyce instead of it. Thus wee have the coherence together with the sense and meaning of the words.

In which words (thus apprehended) wee have these two things considerable.

1. The approbation of *Maries* choyce, by the great and infallible Iudge of all questions and controversies, the Lord Christ himselfe.

2. His resolution upon it, not to disturbe, or interrupt her in this her choyce,



choyce : in these words :  
*which shall not bee taken  
 from her.* Both these  
 breasts are full of milke,  
 and spirituall nourish-  
 ment, and would gladly  
 unlade their treasures in-  
 to your bosomes, as well  
 the one as the other. But  
 I shall entertaine your  
 Christian and patient at-  
 tention at this time, with  
 the opening and handling  
 of this one observation  
 onely from the former  
 branch (Christs ap-  
 probation of *Maries*  
*choyce.*) *The minding and impro-  
 ving opportunities for hea-  
 ven, is a thing of high and  
 special acceptatiō with God.*  
*The Lord loves none  
 better*

better than those that love themselves best in this way. Hee that is upon the highest termes of resolutions for Heaven, he, he is the man in whom the soule of the God of Heaven chiefly delighteth, hee that can let the world passe by, & not be moved nor stirred at it, but will be on fire to lay hold on E'ernall life, when that comes in his way, hee is the man that shall be called great in the Kingdome of Heaven, by the great King of Heaven himselfe.

First, for the opening of the Doctrine; I will (with all convenient brevity) shew these two things.

I What

1 What these opportunities for Heaven are, and what I mean by them.

2 What I mean by the improvement of them.

For the first, in the Generall it is to be considered, that there is nothing that befalls us in this present world, good or evil; nothing that befallerh other men ( if the knowledge thereof comes unto us) nothing we thinke, nothing we speake, or do in any kinde; nothing that other men thinke, speake, or doe, if it falls within the sphere of our knowledge, but by a strong hand of grace, and spirituall wisdome, may be converted to a spirituall use, and

and be compelled, and forced to doe service for Heaven. A gracious and wise heart knowes how to subdue all the wayes of God, and all a mans own wayes, and all the wayes of other men, and put them under this tribute. Amongst all the wayes of the providence and dispensation of God, in the administration of the affaires of the world, there is none so drye, or barren, but there is somewhat of God in it, there is some ingredient or other, either of his wisdom, power, justice, goodnesse, faithfulness, or the like, which by fervent and intense consideration may be drawne

drawne out as a spirituall extraction, and be found as light prepared for the soule. For there is not the least beame of glimmering of this light; the least shining of the knowledge of God upon the face of the soule, but it is of precious influence, and concernment for heaven. *This is life eternall to know thee the onely true God; &c. Job. 17. 3.* The Heaven and happinesse of the creature depends upon the happinesse of the Creator.

So againe, there is nothing we can thinke, desire, love, feare, or the like; nothing wee speake or doe, but if wee minde it,

it, there is some taste and relish in it of the frame of the heart within, some disposition or other is affected, and consequently is manifested by all these. Now every degree of this light also, every touch or streyne of the knowledge of our selves, directly tends to enlarge, and strengthen our knowledge of God (as might be shewed at large, but that wee have no leasure now for digressions) and therefore is a gale of wind also to fill our sayles for Heaven.

And lastly, there is nothing wee can see, or heare, or know concerning other men, as either spoken,

spoken, intended, or done by them. Whether it be that which is righteous, holy, and good, or otherwise wicked, sinfull, and vile; but that we may see the truth of the Scriptures acted (as it were) before us therein, which testifie in every place, as of the manner, law and properties of spirituall wisdom, grace, and holinesse on the one hand: so likewise, of ignorance, vanity, and profanenesse on the other. So that I say, there is nothing in this world wee can meete withall in any place, or at any time, either from God, or from our selves, or from other men, be they

they things whose faces  
seeme to stand quite ano-  
ther way, and no point of  
the Compasse towards  
Heaven, which yet by a  
strong hand of grace (as  
was said) and by a dexte-  
rity of spirituall wisdom,  
may be turned about, and  
be made faire advantages  
and oportunities for Hea-  
ven.

But howsoever, I would  
not in the Doctrine pro-  
pounded, altogether ex-  
clude such oportunities  
as these, which are but ge-  
nerally remote, and of in-  
feriour importance. Yet I  
chiefly intend those that  
are more proper, and di-  
rect, and that have a neare  
affinity with heaven, that  
are



are opportunities prepared (as it were) and made to our hand, and need only using.

And such are, 1. The Ministry of the Gospel, especially in the hand of a Minister that is faithful, and enabled of God to bring forth life and immortality into light by the Gospel, when wee have no reall hindrance or cause of absence, as by sicknesse, weaknesse, or some other indispen-  
cible occasions, &c. this is an opportunity for Heaven of the first Magnitude.

To which we may adde (in the second place) the administration of the Sacraments,

craments, wherein wee may feed upon the great and holy things of Iesus Christ by other senses, as wee do by hearing in the ministrie of the Word; especially the Sacrament of the Supper, where hee that is our life (as the Apostle speaketh) the great Captaine of our salvation, presents himselfe, and his dearest love unto us in those elements of bread & wine: whereunto uniting himselfe Sacramentally, they goe down together, bread and wine into the body, and Christ unto the soule.

Thirdly, another great opportunity for Heaven, is the presence and company

pany of holy men, especially such as are able to draw waters of life for us; out of the wells of salvation (as *Esaie* speaketh) that are able out of the good treasure of their hearts (as our Saviour calleth it) are able to furnish us with all variety of spiritual necessities.

Fourthly, when God meets with us in the likeness or appearance of fire; I mean in any great or remarkable trial; this is a special opportunity for Heavenly fire; now is there a time or season, wherein to be made partakers of his holiness (as the Scripture speaketh) in the fiery chari-

YONG

ots

ots of afflictions, are still  
sent for our hearts to car-  
ry them up into Heaven.

Againe fifthly. When  
God (on the other hand)  
appeares unto us, as hee  
did unto *Moses*, and to  
the Elders of Israel. *Exod.*  
*14. 10.* with the likenesse  
of a Saphir stone under  
his feete, and as the Hea-  
ven when it is cleare,  
when he causeth his Sun  
of prosperity to shine up-  
on us, whether spirituall  
or temporall, and doth  
things for us, whether in  
the affaires of this world,  
or of that which is to  
come, which wee looked  
not for, when either hee  
lifts us up from the dust of  
the earth, and sets us with  
M the

the princes of his people,  
or delivers our soules that  
have dwelt among Lyons,  
devouring feares, and ra-  
ging terrours, and brings  
them forth into a wealthy  
place, and settles their  
abode amongst the po-  
wers of the life to come:  
this also is a rich oportu-  
nity for Heaven: now is  
it seasonable to get such a  
fire of love to God, kind-  
led in our hearts, that shall  
never be quenched.

Sixthly, when a man is  
chosen, and called forth  
by some speciall hand of  
providence, to doe any  
speciall service for God,  
or for the Gospell, whe-  
ther by suffering or other-  
wise, this is a speciall ad-  
vantage

vanage and opportunity  
 also, for a man to take  
 hold of Heaven, and to  
 see life and immortality  
 on working within him.  
 Let patience (saith Iames,  
 cap. 1. vers. 4.) have her  
 perfect worke. i.e. Never  
 goe about to shift or de-  
 cline any suffering what-  
 soever for Christs sake,  
 by any base or unlawfull  
 way: suffer on till God  
 himselfe delivers you,  
 and let not Sathan be  
 your deliverer, this (I  
 conceive) is to let pati-  
 ence have her perfect  
 worke. The ground of  
 this exhortation is: That  
 they might be perfect and  
 entire (perfect) wanting  
 nothing, i.e. that they  
 might

might be a compleate, and immediate preparation and fitness for Heaven: for after wee have done the will of God by beleeving, and walking holily, we have yet need of patience (saith the Apostle Heb. x. 36) that we may receive the promise. Faith is our foundation, holines of life as the walls, and sufferings as the roofe & consummation of our building up for Heaven.

Lastly, any *Lucidum intervallum*, any respite or breathing time from the workes and labours of our hands from our ordinary callings, and imployments, is a season and opportunity for prayer,

er, reading, meditation, &c. and consequently for Heaven. When the world hath nothing to doe with us, it is our fittest season to have to do with God. We might instāce in more particulars: but by these you perceive what the speciall opportunities for Heaven are, which are chiefly intended in the doctrine.

Wee come (in the second place) to shew you (in a word) what wee mean by improving these opportunities. This is nothing else, but the raising of such matter of benefit and advantage from them, as the nature and condition of every opportunity doth afford. It



is like the gathering of fruit from the tree that beares it, or drawing milke out of the breast that gives it. As when a Sermon is preached, the receiving, and gaining in that knowledge, that quickning, that raising of heart, that strengthening of the inner man, that weakning and disabling of corruption, and the like, according to the renown, and importance of things therein delivered, this is the improving of such an opportunity. So in time of affliction, and trial, for a man to joyne with the chastisement of the Lord, & to helpe his rodde forward, with that spi.

spirituall worke and busi-  
nesse, about which it is  
sent, which (happily) may  
be the awakening of us  
out of the sleepe of secu-  
rity, the quickning of us in  
the wayes of holinesse, &  
workes of righteousnesse,  
the setting of our hearts,  
and this present world  
asunder, at a greater di-  
stance, the reforming of  
somewhat in our lives,  
and practice, which is  
heterogeneall, and so a  
staine, and blemish to the  
rest of our conversation,  
or the like. Now when a  
man shall take the rodde  
of God that is upon him  
(as it were) in o his owne  
hand, and by the advan-  
tage and assistance there-

of shall compell his foolish heart to let goe the hold it hath taken on vanity in any kinde; and to stoope to that yoke of righteousness, which God would put upon it (which it may be is impossible for him to doe at another time, when hee hath not the like assistance from Heaven, in a way of affliction: most mens hearts are unruly, and unteachable, except it bee when there is a rodde at hand) this is an improvement of such an opportunity; the like is to be conceived in other particulars. There may bee an inferiour and under improvement of an opportunity,

unity, when a man gains  
somewhat by it, but yet  
more might live becom-  
made of it: and there is a  
just, and full improve-  
ment, when a man gath-  
thers the tree cleane, and  
leaves none of the fruit  
behinde him, so much as  
in the outermost bran-  
ches. The richer, and ful-  
ler the improvement is,  
the greater and higher is  
the acceptance fro God.  
This for the unfolding of  
the Doctrine.

We come (in the second  
place) to heape more of  
the authority of Heaven  
upon the head of it, and  
to establish the truth of it  
with the testimony of  
more witnesses. That

Deut. 32.  
18, 19.

complaint of God himselfe concerning his people, together with that expression of the earnestness of his desire towards them this way, is a faire and full evidence, & confirmation hereof. For they are a nation void of counsel, neither is there any understanding in them. Oh, that they were wise, that they understood this, that they would consider their latter end, & how should one of them chase a thousand, &c. Oh that they were wise, and would consider their latter end, &c. This sheweth that God doth highly prize and accept this wisdom, and understanding in men and women, which makes them

them treasure up for themselves in Heaven, and become provident for their latter end. His soule longs (as it were) for summer fruit, to see his people fill'd with the spirit of this wisdom; yea and professeth himselfe willing (as it were) to pay for this his longing, if hee might have it upon any termes. How should one of them chase a thousand, &c. He would gladly hire men & women with the best of this world, to worke wisely for that which is to come. So our Saviour in that passage of Scripture, seems to be much rake, & (to speak with due reverence) to be even

Luk. 12.

even ravished, and transported out of himselfe, and cast into an extasie of joy, and holy contentment, upon the very mention of such a disposition, and wise behaviour, as we speake of, in manning and improving opportunities for Heaven. Let your loynes be girded about, and your lights burning: and ye your selves like unto men that waite for their Master: and, Blessed are those servants, whom the Lord, when hee cometh shall finde making. Verily I say unto you, hee will gird himselfe about, and make them sit downe at table, and will come forth and serve them.

1579

By

By girding up the loynes  
and keeping their lights  
burning, watching, &c.  
hee meanes nothing else  
(in effect) but a diligent  
and carefull manning of  
the opportunities for hea-  
ven that were before  
them. Now rather than  
such men as these should  
want honour, hee promi-  
seth once more to forget  
his owne greatnesse, and  
to dispense with Maje-  
stie: and will be found  
yet againe in the forme of  
a servant. I onely men-  
tion one Testimony more  
from the Scripture (let-  
ting passe others without  
number, *Revel. 2. 26. &c.*  
And to him that over-  
commeth, and keepeth  
my



my words unto the end,  
I will give power over  
Nations. And hee shall  
rule them with a rodde of  
Iron, and even as I re-  
ceived of my Father.  
And I will give him the  
morning Starre. This  
same overcoming and  
keeping the words of  
Christ unto the end, is  
nothing else (being in-  
terpreted) but the acting  
of the true greatnesse of  
spirit we speake of in the  
Doctrine, which is seene  
in the taking hold of, and  
managing, the opportuni-  
ties that lie for heaven,  
and carrying the affaires  
of his soule before him  
with a high hand. Now  
of what acceptation this  
high

high and excellent streine  
of spirit is with the Lord  
Christ, is easie to judge,  
by those rich and glori-  
ous ingredients, that are  
put into the reward an-  
nexed thereunto. *I will  
give him power over Na-  
tions, &c.* wee must not  
stand now to make valu-  
ation of the particulars:  
in the generall, they are  
things transcendently  
glorious: of this there is  
no question; it were ea-  
sie to make the pile of te-  
stimonies greater: but  
wee have the minde of  
God and of Christ in the  
point wee labour for, a-  
bundantly already, wee  
come therefore (in the  
third place) to demon-  
strate

strate the Doctrine from  
the grounds and reasons  
of it. Amongst many we  
shall onely make use of  
four.

First, God therefore  
highly approves this di-  
sposition we speake of in  
men, of minding and ma-  
naging all advantages for  
heaven; this same lying  
out of the soule with all  
its strength and all its  
might for making good  
the things of eternity,  
because hee hath given  
commandement that so it  
should bee, and so his  
voyce is obeyed in it.  
Now this is a thing fully  
sympathizing and agree-  
ing with that nature or  
disposition in God, wher-  
by

by hee desires to see him-  
selfe obeyed, and his will  
submitted unto by the  
creature, it is as marrow  
and fatnesse unto him, it  
is that wherein his soule  
delighteth. *Hark the Lord*  
(saith Samuel) *as great*  
*delight in burnt offerings*  
*and sacrifices, as in obeying*  
*the voyce of the Lord.*  
*Behold, to obey is better*  
*then sacrifice: and to hear-*  
*ken, then the fat of Rams.*  
The reason of the great  
testimony given unto Da-  
uid (and that by God  
himself) that he was a man  
according to his owne heart,  
is said to be this, because  
hee would fulfill all his  
will. *AB. 13. 22.* This is  
some of the sweetest and  
pleasantest

pleasantest wine he drinks  
from this great Vine yard  
of the world, which hee  
hath planted, to have his  
voyce obeyed, his will  
done by his creature.  
Now that it is the will of  
God, that men should  
thus weather all their  
sayles for heaven, and  
carefully gather in all  
winds that blow to make  
that port or haven, it hath  
beene already sufficiently  
proved from the Scrip-  
tures: if you desire to  
have this measure heaped  
up, and running over, take  
that of *Paul* yet further.  
*1. Tim. 6. 12. Lay hold on  
eternall life. Lay hold on  
it: but where is it, that a  
man may lay hold? It  
passeth*

passeth by us daily in the  
precious occasions and  
opportunities thereof, and  
when these are taken  
hold of, and improved  
diligently, eternall life  
is laid hold of. As those  
two blinde men in the  
Gospel laid hold on their  
naturall sight, when hea-  
ring that Iesus passed by,  
they tooke the opportu-  
nity, and stood forth and  
cryed with might and  
maine: *O Lord, the Son of  
David, have mercie on us.*  
This for the first reason.

Secondly, because this  
making out for heaven,  
and mortality with a high  
hand, is the truest and  
most naturall and genuine  
streine or fruit of that  
principle

principle of reason and understanding which God hath put into men: it is a mans wisdom (as the Scripture expression is) to doe it. As on the contrary, to lay hold on this worlds good, as riches, honours, pleasures, &c. with a neglect or indifferencie about the great things of heaven, is (in *Solomons* phrase, *Eccles.* 3. 3.) to take hold on folly. i.e. to give out a mans selfe or his strength for the imployment of such things, as no man would doe, but hee that makes folly of his counsell. And for the holy Ghost (we know) every where in the Scriptures calleth

calleth the neglect in  
men, about spirituall and  
heavenly things by the  
name of *Rolly* and *Foolishnesse*, and sometimes of  
*Madnesse*, and doubt-  
lesse it is nothing else  
but the principle of  
Reason imbas'd, degene-  
rate, & grown out of kinde  
altogether; that makes  
this present world a  
stumbling block to men,  
in their way to heaven.  
And therefore for a man  
to decline it, or step over  
it, and in the very face  
and presence of all the  
desireable and pleasant  
things of the world, to  
goe forth in his might  
from day to day, to make  
all occasions and advan-  
tages



tages for the things of eternity must needs bee the purest, and highest, and most exquisite strain of that Sovereigne faculty of Reason, or understanding in a man.

It may bee you will here aske: But what is there in this to gaine approbation from God, especially in any such eminent degree (as you seeme to imply) if men bee wise and prudent for themselves; is God so taken or delighted herewith? Or is there any true excellencie or worth in such a thing? Therefore how is this any ground or reason of the point.

I an-

I answer, yes (my Brethren) it is a matter of high contentment to the Almighty Creator of all things, to see the workes of his hands keeping the Law of their creation, and duely doing the parts that are assigned, and given them in their severall courses and stations in the world, to behold them in the true, full, and compleate exercise of all those severall motions, properties, and faculties, wherewith hee hath enriched them according to their kinde. To see the Sunne shining, the streames running, the birds flying, and all fruitfull trees bearing fruit in their

their kinde, the Vine laden with Grapes, the Olive tree with Olives, &c. is a sweete and holy contentment unto God: he beholds his own wisdom, goodnesse, and power, in the glasse hee hath made for that purpose. Now as all other creatures have their specifical properties distinct every one from other (with sutable operations belonging to them) and it is the exercise or putting forth of that w<sup>ch</sup> is proper to every one by that creature whose it is, and not by another, that is so comely and gracefull in the creation, so pleasing unto God, as when every tree or plant,  
OR

or seed brings forth fruit according to their kinde (as the Scripture speaketh, as when the Vine bringeth forth Grapes, the Fig tree Figges (if Vine and Figge tree both should bring forth Grapes and no tree Figges, this would be a maim, or breach in the creation) so is there given unto man a specifical excellencie of reason or understanding, not only distinct from, but in dignity farre above all indowments or properties of other creatures. And when hee walkes according to this principle, when hee guides his affaires with discretion and understanding indeed,

N

when

when he seekes his chiefe  
 good and happinesse in a  
 way leading directly un-  
 to it; now hee bringeth  
 forth fruit in his kinde,  
 and doth not degenerate  
 into the disposition of the  
 brutish creature that is  
 beneath him; and this is  
 that that is so highly plea-  
 sing unto God. And hence  
 it is, that the feare of  
 God, and his service, and  
 the adorning of the  
 creature unto him, have  
 still commended unto us in  
 Scripture, under the name  
 of wisdom, and stand-  
 ding, &c. And unto whom  
 he (i. God) said, the feare  
 of the Lord is wisdom,  
 and to depart from evil is  
 understanding. (Iob. 28.)

28.) As if hee should have said, therefore holinessse, and the feare of the Lord are required by God of the creature, because they are his wisdom or understanding, or because hee shall shew himselfe wise or understanding by the practice of them. And doubtlesse all duties whatsoever are comprehended in that one word of the Apostle (emphatically understood) *ἀνδρίζεσθε. i. quit your selves like men.* 1 Cor. 16. 13. And so the ground and reason of the wrath and heavie displeasure of God against loose and sinful men, is ever and anon certified under the

N 2      name

name of Foolishnesse. It is a people of no understanding, therefore hee that made them will not have mercie on them, and hee that formed them will shew them no favour. *Esay. 27.*

1. Implying that the only quarrell or controverſie the Creator hath againſt his reaſonable creature, Man, is the letting fall of that great and noble principle of his creation within him, his reaſon or underſtanding, or a ſuffering of that in its way of degeneration.

A third reaſon of the Doctrine, why this contending and ſtriving for this incorruptible crowne of righteouſneſſe with ſo high

high a hand, should bee  
so highly approved by  
God, is : Because such a  
man will take the God of  
heaven along with him in  
his way, will bee ready  
and able to doe great  
things for him on earth:  
such a man will make the  
Altar of his God fat, and  
inrich the treasure of his  
glory, will rejoyce over  
his Lord and Master, to  
doe him all the good hee  
can, to honour him with  
all hee hath; will make  
the crowne of glory to  
flourish upon the head of  
Iesus Christ his Lord: yea  
that man that is resolved  
indeed to quit himselfe  
like a man for the King-  
dom of heaven, & seeks it.

N 3

with



with his whole heart, is ready (if it were possible) to part with it when he hath obtained it, and bestow it upon him that hath given it unto him, if he stood in need of it: He that loves God like a God (and heaven, or salvation, is nothing else upon account, but God enjoyed in fulnesse, or to the height) will bee willing to part with God, for Gods sake, *i.* if his glory forequired it; and much more with all the world, as we see in *Paul*: where *as hee that despiseth or hateth his owne soule* (as *Solomons* expression is) that under-prizeth the great things of eternity, that

that pincheth and spa-  
reth (all that hee dares)  
in his paines and indea-  
vours, and is still afraid  
lest hee should doe too  
much, that is, (in his  
owne interpretation) any  
thing at all more then  
needs must, to bee saved:  
such a man will never bee  
but as a dry and barren  
wildernesse to the God of  
heaven: Iesus Christ  
will never be great of his  
making. Hee that longs  
(with any earnest long-  
ing) to see his God face  
to face, will not be afraid  
to looke the Divell and  
all the powers of dark-  
nesse, and all the terrible  
things of the world in  
the face: hee will make

N 4      glori-

glorious pastime with Lyons, and Beares, and Dragons, and be ready to plead the cause of his God in flames of fire. This is given for a reason why *Moses* refused to be called the sonne of Pharaohs daughter, and chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season; to esteeme the rebuke of Christ greater riches then the treasures of Egypt. viz. because hee had respect to the recompence of reward: as if it had beene said, had hee not had a good minde to heaven, and beene resolute to take all opportunities and advantages

Heb. II.  
24.25.26.

tages that way, for the making good that great piece the world would have gained him in, and God and his Christ should have lost the great and honourable service which hee did for them. This is a third reason.

The fourth and last reason, why God so highly approves and accepts this labour and travell of the soule for heaven is, because such a man furnisheth him with fit matter to worke upon in that kinde of worke, wherein of all other hee is chiefly delighted, such a man is as fine clay in his hand ready prepared to make a vessell of

honour. God may poure out abundantly of the riches of his bounty upon such a man in his reward, and make him as great in heaven, as he desireth: such a mans way and noblenesse of spirit will beare a great weight of glory, and that in such a way, and upon such termes that he that layeth it upon him, shall susteine no losse nor prejudice by so doing. For this is the case: the great and glorious God of heaven, hath abundance of heaven by him, and infinite treasures of glory, which burne in his hand (as wee use to say) and hee is pained (as it were) within himselfe.

him selfe till they be bestowed according to his minde: and this must bee amongst the children of men. Hee hath prepared and framed many crownes of glory, and he longs to finde heads to set them upon. The world furnisheth him very sparingly with such persons; the fearefull, and unbelieving, and abominable, and lyars, &c. are not meete to weare them: he that hath made them will rather breake them in pieces againe, and stamp them to powder, then that they should ever come upon the heads of such; hee cannot satisfie himselfe in such a disposal of them,  
nor

nor make any thing (to his minde) of his bounty, if it should bee carried in such a way. Such an excellent and wise workman as God is, must not make any such loose or staring joynts (as it were) in any part of his providence and dispensation, as to joyne and put things together that have no aptnesse, meetnesse, or proportion, the one to the other, as a base earthly minded man or woman, and the undefiled inheritance of heaven, God will never patch off together. But when he meets with fit subjects, with matter duly prepared to worke upon in this kinde, there

there is no kinde of work  
in all that infinite variety  
that passeth through his  
hand, wherein hee takes  
the like delight and satisf-  
faction, as to bee heaping  
rewards upon the heads  
of his creatures, and to  
bee employing the trea-  
sures of the unspeakable  
riches of his bounty up-  
on them. It is true, what-  
soever God doth, he doth  
it like himselfe, and his  
workes are comely and  
beautifull in their kinde  
and season, and have faire  
impressions of the wise-  
dome and righteousness  
of their great work-man  
upon them. But yet if we  
consult narrowly with  
the Scriptures, wee shall  
finde



finde that God is never  
more v<sup>o</sup> himselfe in any  
thing he doth, then in do-  
ing good to those that  
feare him, in rewarding  
and recompencing those  
that are capable of his  
magnificence in that way.  
He takes a delight in gi-  
ving grace, in principling  
the hearts and soules of  
men from heaven to work  
righteousnesse, and to live  
holily, &c. Againe hee  
takes great delight to see  
the fruits of this grace of  
his in men, to see men  
shining in holinesse of life  
and conversation, as lights  
in this present world. But  
yet he takes a greater and  
higher contentment then  
in both these, to reward  
and

and recompence the faithfull service of those that obey him : yea hee desires their holinesse, and service with speciall reference and subordination to these. This rewarding, and magnifying those that serve him, is that, that hath the ultimate, nearest, and most entire connexion with his glory. *Oh that my people had hearkened unto mee (saith the Lord himselfe, Psal. 81.) and Israel walked in my wayes !* Why, what if God had had his wish or desire herein : What would it have beene unto him : Oh yes, here had beene worke indeed for the gracious,

tious, and bountifull hand of God, here had beene an opportunity for him to have done great things for them, to have blessed, and prospered his people: Oh this is (as it were) a second Heaven to him, that is Lord both of Heaven and Earth. *I should soone have humbled their enemies, &c. and have fed them with the fat of wheate, &c.* The great God would gladly have beene doing this way, that so Heaven and Earth might have rejoyced together. You may finde other Scriptures of like importance, as *Esa. 48. 18. Dent. 32. 29. &c.* This for the fourth and last Reason.

The

The use of this Doctrine is, first for confutation of that opinion; which hath beene, and ( I beleeve ) still is maintained by some, *viz.* that it is a thing unlawfull and displeasing unto God, for any man to worke *inuitu mercedis*, to doe, though never so well, with an eye to any reward, to provoke, or stir up himselfe to well doing by the consideration of the great wages of Heaven, which God hath pitched, and covenanted with men upon it. They hold it not lawfull for any man to warme at this fire, or to saile with this winde. Doubtesse with  
more,

more, and more dangerous superstition, than was in the Doctrine of those teachers, who (according to *Pauls* repetition of the heads of their teaching) taught their disciples saying. *Touch not, taste not, handle not, Coloss. 2. 21.* If it be a thing unlawfull for a man to strengthen his hand in the worke of the Lord by the remembrance, or expectation of the Lords reward, certainly God himself hath taught men to do evill, that good may come of it, for hee often in the Scriptures heapeth these coales of fire upon the heads of men, & teacheth our fingers to fight that  
good

good fight of faith, by holding forth the crowne of righteousness unto us. But because the whole carriage of the point (in a manner) hath beene a pregnant, and sufficient conviction of this error, wee shall make no further waste of words or time about it.

Secondly, the point delivered, is serviceable also and usefull by way of Instruction, and that chiefly in two particulars.

First, if this close, and home following the sent of Heaven, this pursuing eternall life, with all the strength and might of the soule, be a thing so much set by, so highly accepted with

with God, then may wee  
( in a word ) take know-  
ledge , and informe our  
selves from hence, that  
the coldnesse, and dead-  
nesse, and generall indiffe-  
rencie, that is found in  
farre the greatest part of  
the world this way, who  
seeke for Heaven, as if  
they sought not, and  
runne for this crowne of  
life, as if they cared not  
to obtaine, is an abomi-  
nation unto him, a sinne  
that will cause the wrath  
of God to smooke against  
him, that shall be found  
under the guilt of it. It is  
a piece of desperate for-  
gery in the Devill, to pro-  
cure that sinne, to be  
strucken out of the roll, or  
cata-

catalogue of finnes, which  
flayeth with the most  
certaine, and inevitable  
destruction, and taketh  
neerer and faster hold on  
hell, than a thousand o-  
ther finnes. *How shall wee  
escape* (sayth the Apostle,  
*Hebr. 2. 3.*) *if we neglect so  
great a salvation?* imply-  
ing scarce so much as a  
possibility of Salvation  
unto those that shall bee  
loose hearted about the  
seeking of it, and yet how  
few are those, that know  
to make any sinne at all of  
that sinne, which is so  
neere of blood to that  
sinne of finnes, that un-  
pardonable sinne against  
the Holy Ghost! Mur-  
der, Adultery, Stealing,  
Lying,



Lying, Drunkennesse, and such like, the consciences of many are somewhat shie of, as having affinity with hell indeed : but that sinne which carrieth eternall vengeance, and damnation in the mouth of it, that strikes the soule dead at the roote, this same casting the great things of Jesus Christ behind our backs, making them onely our second and subordinate care, this according to the scale of the world is little (if any thing at all) out of the way to heaven, men are loath to judge either themselves or others wicked men, for being never so indifferent, and cold herein.

herein. But if the God of Heaven so highly magnifies the zealous streines of men and women, this way (as wee have heard) then must it needes follow (by the rule of contraries) that a superficiall perfunctory, and remisse minding, and looking after these things, lye in the same degree of abomination, and accursednesse unto him.

Againe, secondly, If this earnest contending, and laying out for Heaven, be thus countenanced from on high, and approved by God himselfe: then observe wee likewise from hence, that which will abundantly  
bns  
justifie,

justifie, and make good those wayes, and practises of the Saints of God in the world, which are made obnoxious to much censure by many: and oft returned to the reproach of them that use them. As *David* saith, that when he wept, and chastised himselfe with fasting, it was turned to his reproach: So when any man sheweth any more noblenesse of minde, than others doe, for the great things of Heaven, making it another manner of businesse than is ordinarily made of it in the world, and shall separate himselfe from pleasures, and lusts,  
and

and vaine recreations, and  
cōpany, through the de-  
fire of eternity, and shall  
intermeddle with all wis-  
dome, and worke upon  
all advantages that may  
advance and set forward  
this great and honourable  
designe in his hand; this  
is made matter of re-  
prooffe, and of a sore ac-  
cusation against him, this  
way is every where spo-  
ken against by those that  
judge themselves wise  
and men of understanding  
in the world. These men  
thinke they have such a  
man at advantage e-  
nough, to cast dishonour,  
and to powre out con-  
tempt upon him: and as  
*Iudas* censured the pow-  
ring

ring out of that alabaſter box of oyntment upon the head of our Saviour, ſaying. *What needeth this waſte?* implying that he on whom it was beſtowed might have done well enough without it. So do many judge, and call it a ſuperfluous expence, and waſte of mans time, and paines, and eſtates, to be continually at this plough, to follow it ſo hard night and day, to make it a matter of charge, to make a labour and toyle of being ſaved, and going to heaven: whereas they can goe faire, and ſoftly, and make merry by the way, they can make it a journey of pleaſurê, and recreation

creation, and yet come  
safe thither in good time.  
Men might be wiser ( say  
these ) and yet go to Hea-  
ven too : fooles, and their  
pleasures are soone par-  
ted. Now here is, I say,  
in the Doctrine delive-  
red, an apologic from  
heaven, an answer ( as it  
were ) put into the mouths  
of these men thus censu-  
red, which those that ac-  
cuse them shall never be  
able to resist : an answer  
like *Solomons* King upon  
his throne, against which  
there is no replying, no  
rising up : a shield and  
buckler put into their  
hands, under the confi-  
dence whereof, they may  
laugh all such censures,

O 2

and

and accusations in the face to scorne. The Lord Jesus Christ himselfe, hee approves of their way, he hath set to his seale, that their way is excellent, and commendable with the highest. *It is God that justifieth* (saith Paul in another case) *who shall condemne?* Hee that hath God to justifie him, need never be affraid of him that shall condemne him. No man will dare to say, that Christ spake foolishly, when he gave sentence on *Maries* side, and pronounced that *Mary* had chosen the good part: but suppose the blasphemy should be swallowed, and men will yet say that Christ

Christ herein spake foolishly : yet we know what Paul affirmeth, 1 Cor. 1. 25. that *the foolishnesse of God is wiser than men.* If the Lord Christ be risen up to speake in this case, shall not all the earth keepe silence before him?

In the third place, for Reproofe. If it be a thing of this high esteeme, and approbation with the Lord Christ, to make it the great and solemne businesse of our lives, to be ingaged, body and soule, and all wee have, to gaine in a blessed eternity : then will this Doctrine bee found a hard saying against two sorts



of men. 1. Those that will not come up to any such termes themselves, become of Heaven what will. 2. Those that forbid, or hinder such as would do it.

For the first: doe not the hearts of farre the greater part of men and women, sit loose to this great businesse of Heaven? Is there any other fighting the fight of Faith amongst them, than as of men beating the aire (as *Paul* speaketh) making a kind of flourishing onely, and pastime with their weapons, as if they had no enemy indeed in the field to encounter, or to fight against? Is there any other

other kinde of running in this race of Christian profession amongst us, than as if men did not much care whether they obtained, or no? A man might rather thinke, by the indifferency and coldnesse of the world, that Christ had cast water, and not oyle upon this fire, that hee had reproved and taxed the world for being too forward this way, for beeing too busie with Heaven, than any wayes sharpened the faces of men, or strengthened their hand, by such approbation as you have heard. Where is there a man amongst many, whose heart is to the

worke indeed? Who labors for this bread that perisheth not, as if it were bread indeed? Who stirs up himselfe night, and day, and provokes, and calls upon his heart, and soule, and all that is within him (as *David* speakes) to take sure hold on the covenant of Eternity? No: the generation of wise merchants, that will sell all they have to purchase the field, where the treasure lyeth, as well nigh perished from the earth: that incorruptible Crowne of Glory is no longer worth the striving for, according to the lawes propounded by him that holds it forth  
unto

unto the world. Heaven  
must come easie, or else  
it shall goe: rather than  
men will eate the bread  
of life in the sweate of  
their browes; they will  
venture perishing forever  
through the want of it.

The hearts of men are  
sunke into the earth: the  
streames of their desires,  
and affections doe not  
stand upon heapes, and  
rise upwards, as some-  
times the waters of the  
red sea did: the cares,  
and lusts, and pleasures  
of the world licke them  
up cleane, as the Oxe  
licketh up the grasse: ea-  
ting, and drinking, and  
gaming, and company  
keeping, building, and  
O 5      planting,

planting, and marrying, watching the uprising of new fashions, that wee may be vaine and proud with the first, sacrificing to *Mammon* (the great God of weake-hearted men) these with the like, sucke out the heart, and strength of the soules of men, and there is onely a huske or a skinne left for Heaven. Men are resolved to seekē the things of this life, and to give large quarter to the flesh: if God wil cast in the Kingdome of Heaven unto them, as an overplus, they will take it, but they will not stand so strictly or pre-emptorily upon this: they will thorough with their

their bargain of the world however. Things present must have the uppermost seate; and Heaven must stand at the Earthes footestool.

I say no more of this: but only advise men seriously to consider, that God hath a hell (and that strong and terrible above measure) to revenge the quarrell of his heaven, and those that care little to bee made meete to be pertakers with the Saints in the inheritance of light, will be the fitter and better prepared for the darknesse of Hell.

Secondly (by way of reproofe also) are there not many yet worse, and more

more abominable and accursed than the former, who like those Scribes and Pharisees, *Matt. 23. 13.* (upon whom our Saviour spends so many of his woes) shut up the Kingdome of Heaven against men, because they will neither goe in themselves, nor suffer those that are entring to goe in? Who going but on foote themselves, are still pulling others from their horses? And driving heavily themselves towards Heaven, would faine take off the wheeles from other mens chariots, that they might drive no faster than themselves? As if they had a secret *Item*, or  
Propheticall

Prophetically instinct in  
their consciences, that  
such mens zeale, and fer-  
uencie of spirit in the  
things of Heaven, will be  
there deeper condemna-  
tion one day before God:  
and therefore they will  
be first the condemna-  
tion of that (if they can)  
and will quench the life  
and power of it, that so if  
God should seeke for it  
against them, it might no  
where bee found. But  
these men are in the way  
of this wickednesse, as a  
wild Bull in a net (as *Esay*  
speakes) the more they  
struggle and teare them-  
selves to get out, the  
more they are intangled,  
and further and faster in:  
he



the more they kicke at  
this greatnesse of spirit in  
the true borne Saints of  
God, which discovers it  
selfe in making out an out-  
stretched arme for Hea-  
ven, and bestowing them-  
selves upon it, they do but  
increase their bands the  
more, and purchase them-  
selves a double instead of  
a single condemnation.  
*The Saints shall judge the  
world*, let the world turne  
it selfe which way it will,  
let it vexe, and rage, and  
teare it selfe in pieces:  
yea, and this judgement  
of the world by the  
Saints will be the sorer,  
by how much more the  
world shall set them-  
selves to judge the Saints.

I have but this more to say to these men (for the present) He that will seek to stay or stop men in their speed to Heaven, makes hast himselfe to destruction, and there shal be none to stay him.

This for the third Use of the point. Reproofe.

The fourth and last Use is for Exhortation, and that to two duties: wee shall onely touch upon the former. Since this minding, and improving opportunities for Heaven, hath this glorious testimony and approbation from him, who is the Lord of Glory: let us all be exhorted to arme our selves with the same minde.

minde (as *Peter* speaketh and resolve to take this great thought and purpose of heart to our selves this day, to shew our selves men ; yea, and (if it were possible) more then men, for the compassing that condition wherein we shall bee like to the Angels : let us resolve to give out our strength freely this way, and make no spare of any thing that is in our hand to doe. If rising early, or going to bed late will carry it, if treading the world under foote will doe it, if abstaining from fleshly lusts (which fight against the soule) will advantage us this way, if watching

watching daily at wisdomes gates, and giving attendance at the ports of her doores will doe it, if crying unto God night and day will doe it, if doing whatsoever God commandeth us to doe, will doe it: let none of these things from henceforth bee grievous unto us: if the whole treasure of our might and strength will fetch it, let us not spare to the uttermost mite or farthing: let not heaven goe one way, and we another: resolve with your selves never to have Divels, if you may have God and Angels your companions at any rate.

To

the more they kicke at  
this greatnesse of spirit in  
the true borne Saints of  
God, which discovers it  
selfe in making out an out-  
stretched arme for Hea-  
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To



To give you some ease and enlargement of heart, that you may take in the words of this exhortation more willingly and freely, give mee leave to propound and presse (a little) a motive or two amongst many.

First, consider that the great things of this world (falsely so called) houses, lands, silver, gold, honours, pleasures, &c. they are but for the short race, as soone as ever the winde of this present life passeth away (bee it the houre next) the whole world is gone with it: This night (saith God to the rich man) they shall fetch away thy soule (*i. thy life*)

*and*

and then whose shall these things bee which thou hast provided? implying that his they could bee no longer. Shall not this consideration inlarge our hearts mightily to pursue the things of eternity w<sup>th</sup> might and maine, viz. that there is nothing else to pursue but the East winde (as the Scripture speaketh) nothing but what is like the Apples of *Sodom* (so much spoken of) which so soone as a man toucheth, or layeth hand on, are vanished into dust. If the world were any thing that were able to stand in judgement or comparison, or would hold any pro-

proportion at all with the things of heaven : the heart of a man might bee put in some straight, and indure some conflict in it selfe, and so might bee overcome and carried aside in its choyce and resolution what to doe. But as that ancient Father and Martyr, when the persecuting Emperour offered him time of consideration, to satisfie himselfe about sacrificing to his Idols, had his resolution in a readinesse, saying that *in re ian sanctâ deliberatio non habet locum*, that was not a point that admitted any deliberation. So if there were any thing of any moment, of any

any valuable consideration in the world, to set up in competition with the great things of heaven, it might cause some offence and stumbling in the mindes and thoughts of a man. If the world were any thing but what it is, a man might (haply) make a stand to aske himself the question, whether hee should indeed follow the things of the world, or the things of heaven. But now the things of the world being so unconceivably light, & poore, and empty, and will scarce hold the handling with the hand, or the looking on with the eye, yea scarce the thinking upon

I. Sam. 12.  
21.

upon with the heart: me  
thinkes the soule of a  
man should bee carried  
and driven, as it were,  
with a spirit of disdain  
and indignation, quite off  
from the world, upon the  
face of heaven, *Neither*  
*turne yee aside* (saith Sa-  
muel to the people) *viz.*  
*from serving and follow-*  
*ing God, for that would bee*  
*(saith hee) after vaine*  
*things that cannot profit*  
*you : implying, that it is*  
*one of the greatest*  
*grounds and arguments*  
*in the world, for a mans*  
*keeping close to God, to*  
*know and consider that*  
*there is nothing else to*  
*take up his heart, that is*  
*worth the looking on:*  
*there*

there is nothing else to purchase but broken Cisterns that will hold no water, and broken Reeds that will run into a mans hand, instead of supporting him. Alas! all that the world gaines in the hearts and affections of men, that it exerciseth such power and command over our desires, is not by the meanes of any lovelinesse, strength, or power it hath in it selfe, but rather by meanes of the superstition of the dreames we dreame of it, by meanes of the lying imaginations of our hearts concerning it. And the truth is, heaven should have no such great victory

ry or conquest of it, no such great honour done unto it, to bee never so much preferred or exalted in our desires and affections above it.

Secondly, consider, that as the things of the world have all their usefulness confined and limited to this present life of nature which wee live in the world: so is the time of this life altogether uncertaine, and little other then an unknowne nothing. The earth is a very slippery standing, to him that thinkes he stands fastest: the strongest mans foundation is but the dust; these houses of clay, even those that  
are

are of the best building,  
are in danger of dropping  
downe about our eares-  
very hoire. The Lord  
that knowes our making,  
and the termes of our  
standing in the flesh bet-  
ter then our selves, gives  
us a perfect accompt  
thereof in this expression  
(Esa. 2. 22.) when hee  
tels us that our breath is  
in our nostrils, when the  
passage is alwayes open,  
neither is there any doore  
to shut to keep it in: yea;  
the condition of it is such,  
that the labouring or striv-  
ing to keepe it in, is the  
next way to extinguish it,  
or to cause it to goe forth  
never to returne. There-  
fore how infinitely doth

P

it



it concerne us above all  
 that can bee uttered or  
 conceived, to belay and  
 make sure for a building  
 or house from heaven,  
 lest our earthly taberna-  
 cle being dissolved on a  
 sudden, wee should not  
 have where to hide our  
 heads from the fiery rage  
 and tempest of the most  
 insupportable wrath and  
 vengeance of God for  
 ever. As Michal said unto  
 David, when time was  
 concerning the imminent  
 danger of his life natural.  
*If thou savest not thy selfe  
 this night, to morrow thou  
 shalt bee slaine:* so it may  
 bee the case of the best  
 and grēatest and youth-  
 fullest of us, that if wee  
 deferre

I. Sam. 29  
 II.

deferre it a day longer, if  
 we will not even this  
 now be perswaded to lay  
 hold on eternall life, to  
 morrow our soules may  
 bee slaine with eternall  
 death. *Thirdly* (and lastly) to  
 perswade you to raise  
 your labours and indea-  
 vours for heaven to the  
 highest, and to abhorre  
 and tremble at all  
 loosenesse, and low-spi-  
 ritednesse that way, con-  
 sider that heaven is a  
 prize that is not to be got-  
 ten with dallying, or by  
 looking another way, or  
 minding other things: he  
 that makes it not the  
 great standing businesse  
 of his life, will never car-

ny it. Thy bread will ne-  
 ver bee eaten but in the  
 sweat of the brow. There  
 is a kinde of Devill that  
 will not out (as our Savi-  
 our telles us) but by prayer  
 and fasting : this Devill  
 will not goe,) nor heaven  
 come but upon heat and  
 high it comes. Know yee  
 not (saith Paul to the Co-  
 rinthians) what they do which  
 runne in a race, runne all,  
 but one receiveth the prize;  
 so runne & haile ye may ob-  
 taine; cleerely implying  
 that winning it selfe will  
 not carry this prize, ex-  
 cept it bee a running in-  
 deed; a running after the  
 manner of those that out-  
 runne their competitors  
 in the race: a man may go  
 farre,

farre, and yet come short:  
we may doe much, and  
yet to little purpose. If a  
man strive for mastery  
(saith the same Apostle  
elsewhere) yet is hee not  
crowned except he strive  
lawfully, i. except in striv-  
ing hee observeth the  
Lawes and conditions  
propounded and injoynd  
by him, that bestoweth  
the prize, and maketh the  
race. To say Lord, Lord,  
onely, i. to make profes-  
sion of the service of  
God, and of subjection  
and obedience to Iesus  
Christ, is not the Law or  
rule that God hath apoin-  
ted for the races, wherein  
heaven is to be obtained:  
men must bee operative

and active in doing the will of God which is in heaven, otherwise they are no company for him (in that holy habitation of his glory.) Men must quit themselves like men on earth, or never looke to bee like Angels in heaven. Those crownes of righteousness and life will never goe at the low and base rates of delicacie, ease, and floathfulness. Hee that degenerates and corrupteth himselfe with any of these, giveth hostages to the Divell, that he will keepe him company, and be his second in the midst of the torments of hell for eternity. Therefore strive to enter

enter in at the narrow gate : yea, I say againe, strive to enter, the entrance will abundantly pay for the striving : but woe bee to him that shall not enter : and the same woe will bee to him that shall not strive. Yet a little while, & the world that is present, will be the world that is past, and the world that is to come will bee the world present all the dayes of eternity.

This for the third and last Motive.

Concerning the deceased, a worthy Gentlewoman, and precious piece of mortality shee was; whilst she lived; and doubtlesse her name and memory

P 4 deserve

deserve embalming with the sweetest odours and spices after the manner of the dearest and chiefest Saints of God. Nevertheless, it is not much that I shall speake of her; my custome in this case of speaking sparingly, being as a thing consecrate unto me, I must not violate or sinne against it: neither was it the least of her commendations, of whom we now speake, that shee affected that lesse then any, which shee deserved above most: I meane, praise and commendation, distinguishing spiritually in this point of her practice, as the Apostle himselfe seemes to doe in his

his precept, *Roh. 4. 8.*  
where hee injoynt men  
and women to thinke up-  
on, and to follow the  
things themselves that are  
of good report: but for  
the report is selfe belong-  
ing to due to the things,  
but speakes no word of  
minding that.

Doubtlesse, if ever  
there were either man or  
woman sincere *Maries*  
time, that made *Maries*  
choyce, shee was compa-  
nion with them herein;  
and did likewise the way  
of her spirit and tenour of  
her life being a close ex-  
ample of that great rule  
of the Apostle, for using  
this present world, as if  
wee used it not. *1. Cor. 7.*



31. The zeale of heaven,  
and of the salvation of her  
soule had even eaten her  
up. The delights and  
contentments of the  
world, which are wont  
deeply to ingage the af-  
fections of the daughters  
of men (especially of her  
ranke and yeeres, being  
but about twenty fixe at  
her death) and to steale  
away their hearts from  
their God, and from the  
noble and blessed content-  
ments of heaven, had lit-  
tle or no power over her:  
they intermedled little  
with her spirit: shee trod  
and trampled upon them  
with a foote of heavenly  
disdain: her heart was  
softe and tender upwards;  
but

but downewards towards  
the world, hard as the nei-  
ther Millstone. When God  
spake, hee wounded her,  
the world cryed and shee  
regarded not. Those ca-  
ges of uncleane birds the  
common Theaters or  
Play-houses the shame  
and reproach, of the glo-  
rious profession of Iesus  
Christ amongst us, so  
much hanted by uncleane  
spirits, both of men and  
women; to whom mode-  
sty and sobriety (surely)  
are a burden, and thi-  
ther they goe for ease  
and deliverance, places,  
where if a man sought  
for company in the way  
to hell, hee may finde  
choyce of all sorts, where

(1

(I had almost said) a man may read whole pages of Gods booke of reprobation : these (I say) with all their execrable appurtenances, the soule of this religious gentlewoman loathed and abhorred : they were the first-borne of abominations unto her.

So for the costly vanity of apparell (though shee fate by a fountaine where shee might have dranke her fill of these waters) shee regarded it not: her usuall saying was: that shee did not l.ve to bee talked of for her fine clothes. But especially that great Goddesse of her sex worshipped with so much devotion, both  
by

by young and old, I mean  
Fancie or Fustion in ap-  
parell, the blasphemers.

For riches of furniture  
in her house another so-  
lemne temptation for her  
sex, to adde drunkenness  
to thirst, superfluity to ne-  
cessity, *non contempsit sed  
neglexit*; shee did not so  
much contemne as neg-  
lect it. She did not affect  
or desire to have her face  
seene and beheld by o-  
thers in the glasse of any  
such glory. Shee was ta-  
ken up with working out  
her salvation, and making  
robes of immortality for  
her soule.

For the company and  
society of her delight,  
her heart went hand in  
hand

Ps. 16. 4.

hand (as it were) with  
David's heart in this: All  
her delight was in the  
Saints on earth, and in  
those that were excellent  
that way. Those that  
could speak the language  
of Canaan, and discourse  
the waies of life unto her,  
and minister any wayes  
to her spirituall necessi-  
ties, though the gold ring  
were wanting, and the  
costly apparell appeared  
not, were they persons of  
never so meane ranke and  
condition in the world;  
yet were they a joy and  
rejoycing of heart unto  
her. As on the other  
hand, no earthly privi-  
ledge, no greatnesse in the  
world, no accomplish-  
ments

ments of nature could make an attonement with her for light and loose, and unfavourable spirits; to cause her to take pleasure or contentment in them.

The remembrance of that Houre (which hath now passed over her) when shee should be called out of the world, wrought mightily in her, and gave her little liberty to minding other things: it cooled and quenched the inordinate heate of affection (whereunto shee was by nature as incident as others) to the things of this world. She would oft say, it was no light matter for men to appeare before God; to give an account of

of their lives.

Her manner was day by day to give the first of her strength every morning unto God, in lifting up her soule in prayer unto him upon her awaking she was still present with him (as David speaketh) yea, when her strength beganne to be but labour and sorrow, by reason of her sicknesse; yet did she not take an occasion hereby to intermit her daily service, or to behave her selfe frowardly in this Covenant of her God. As long as she had any being though it were never so weake and feeble, her resolutions remained as strong as ever, to praise the  
the

the Lord. The very night before her death, she presented this sacrifice of prayer unto her God upon her knees.

Another dayly exercise, and breathing of her soule likewise was to converse with the minde and thoughts of God in the Scriptures. Her manner indeed was not to read much at a time: but hereof she gave this conscientious reason, that she desired to make that her owne which she read. So that it seemes still as shee read, shee writ it out in the Tables of her heart. And so by the blessing of God upon her diligent, and constant labours this way,



way, she had attained before her death a marvellous readinesse in the Scriptures, and was able (ordinarily) to supply the defect of a Concordance, and to assigne any clause or passage of Scripture mentioned to her, to their proper place, both for Booke and Chapter.

The house of God, and a golden shewre from heaven in the Ministry of the Gospell, were the strength of her life, and the great consolation of her pilgrimage, her attention to the words of eternal life in the mouthes of Gods messengers, was constantly so reverent, serious, and undistracted, that

that it was the observati-  
on, together with the re-  
joycing of some, that had  
communion with her in  
that ordinance, these spi-  
rituall clouds could never  
drop fatnelle, but she was  
still ready, if shee knew  
when the time of their  
dropping was, with the  
vessell of her soule to re-  
ceive it.

The Lords day was a  
day of much observation  
unto her: shee remembered  
to keepe it holy, and cal-  
led it her delight. That  
which remained of it from  
publike duties, shee con-  
verted, with as little losse  
or waste as might be, into  
opportunities for private.

Her spirit was full of a  
sweete

sweete and gracious humilily: it was no way grievous unto her, to make her selfe equall to those of the lower sort. A free and familiar companion shee was for all those that feared God, and that were partakers of like precious faith with her.

Abundant shee was in workes of mercy, and lent much unto the Lord: shee understood what silver & gold were good for, and gave them freely unto the owners. A woman she was of very tender bowels, and of overflowing compassions, to those that were in misery.

In this course of life she  
was

was perfectly engaged,  
before that remembrance  
of her mortality, that  
lingring sicknesse, that  
came to live and die with  
her, was sent unto her.  
God (doubtlesse) putting  
it into her heart, to pre-  
pare and strengthen the  
inner man, the time draw-  
ing neere, wherein her ou-  
ter man, waste decay and  
perish. During the time  
of her sicknesse (which  
continued some moneths  
upon her) her carriage un-  
der the hand of God, was  
humble, and gracious, and  
with much submission.  
Shee was in travell with  
the great birth of immor-  
tality, from the very en-  
trance of her infirmity  
upon

upon her; and (I make no question) but after all her other weakenesse, God gave her strength to bring forth that. She was much in prayer unto God by her selfe, in private, yet desirous also of the assistance of others, when opportunity served. Her conference still was, upon that subject, or theme, wherof our Saviour spake so much to his Disciples immediately before his ascending up into heaven, viz. of the Kingdome of God: and cared indeed little to speake of any thing besides. There were now and then some bud- dings of hope of amend- ment & recovery, which  
were

were soone nipp'd, and  
blasted againe. But these  
hopes were no snares un-  
to her: she went on with  
her preparations for Hea-  
ven, and that with a high  
hand, until the God of her  
salvatiō said, It is enough.  
To relate all particulars  
would be as needlesse, as  
endlesse: I have detained  
you too long already. I  
have no more to say. A  
sweete, loving, and vertu-  
ous young woman shee  
was, meete for a patterne  
to her sexe and yeares, of  
piety, holinesse, and the  
feare of the Lord. *Maries*  
good part was her choice:  
and a joyfull resurrection  
(doubtlesse) will be her  
reward: where they to  
whom

whom shee was deare in  
her life, walking in her  
steps, may expect the see-  
ing of her the second time  
in communion and fel-  
lowship of the same glory  
with her.

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T. Wykes.

FINIS.

